

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 10.

OCTOBER, 1819.

VOL. XV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

HAVE THE EPISTLES IN THE NEW TESTAMENT THE SAME AUTHORITY AS THE GOSPELS?

IN the argument to be offered on this question, two things will be taken for granted. First, that *the Epistles are authentic, or genuine*; and Secondly, that *the history in the Gospels and Acts of the Apostles, was written by divine inspiration*.

The argument is briefly this. The history records a repeated promise of Christ to send the Holy Ghost, to teach the disciples all things, and to guide them forever, i. e. during their whole life, into all truth. (John xiv, 26: xvi, 13, 9, 14: xv, 26, 27.)

Now the question is, was this promise fulfilled? If it was not, who can vindicate the character of Christ? if it was not, it was only a solemn mockery to the dejected disciples. But it *was* fulfilled: and this fact affords the strongest assurance that the disciples were inspired.

But further the history records a fulfilment of this promise; and from an investigation of the promise and its fulfilment, it is evident the object of both was definite and simple; viz. *the qualification of the disciples to establish Christianity*. Here the first part of the argument closes, then, in full proof of the inspiration of the twelve apostles, and consequently of the divine authority of their Epistles.

The inspiration of the fourteen Epistles of St. Paul depends primarily on a different argument. To prove the divine authority of these, it is necessary to show, that St. Paul, as really as the other apostles, had a divine commission to publish the Gospel. The evidence of this is derived from two sources,—*a further examination of the history*; and, *a letter of one of the other apostles*, whose inspiration has just been proved, and whose testimony, therefore, is valid.

I. *The history further examined*. Here we first find (Acts vii, 58,) Paul in the character of a persecutor, and next in that of a commissioned (ix, 3—20,) apostle to the Gentiles. The Lord declares him to be a chosen vessel unto him, and to execute his commission, we are expressly informed (v, 17) he was filled with the Holy Ghost as the other apostles were, when the promise was fulfilled to them. Besides this, the history still further presents *several distinct considerations*, which show that he was divinely authorized to teach Christianity.

1. He declared his conversion and commission at the hazard of his life. (xxii, 1—21: xxvi, 12—18.)

VOL. XV.

2. God bore witness to his mission by miracles (xiv, 8—10: xvi, 18: xiii, 6—12: xix, 11) as he had done to that of the other apostles. (iv, 11: ix, 33, 34.)

3. He was set apart (xiii, 2): sent forth (ii, 4);—restrained (xvi, 6: xviii, 15) and directed (xvi, 9, 10) by the Holy Ghost, i. e. he was under the guidance of the Holy Ghost.

4. The history represents him as speaking with divine authority. (xiii, 46: xv, 35: xvi, 6: xvii, 13, &c.)

5. The other apostles, though at first (ix, 26) suspicious of Paul, which shows their caution, after they had become acquainted with his conversion, &c. received him as one of their number, entitled to all the respect and authority due to them as the attested ambassadors of God.—The conclusion from these facts, and especially the last, is irresistible:—Paul was inspired. For, if we reject this inference, we must deny the inspiration of the other apostles; and if we do this, we must acknowledge Christ was not faithful to his promise, and, of course, was an impostor:—and if this be allowed, we must give up the evidence of miracles, and with it, that for all antiquity, and then we are landed in absolute scepticism.—But this we cannot do; for it would subvert every principle of common sense. St. Paul then was inspired;—was divinely authorized to publish the religion of Christ.

II. The other source of evidence for the inspiration of St. Paul is, one of the Epistles of St. Peter. The argument from it proceeds upon the same principle, as that derived from the apostles' approbation of St. Paul's character. It is this.—St. Peter (2 Epis. iii, 15, 16,) quotes St. Paul's epistles as containing sentiments similar to his own, and as on a level with the other Scriptures. "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you i. e. Hebrews (see chap. iii, 1: 1 Pet. ii, 12: i, 18: i, 1—10: ii, 4—12: iii, 5, 6, 20; iv, 3, 4:) as also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they, that are unlearned and unstable, wrest, as they do the other Scriptures."—Here an inspired apostle testifies to the Epistles of St. Paul, as having been written by *wisdom given unto him*;—as being of a definite, known number, ("all his Epistles") and finally, as of the same authority as the other Scriptures.—We are brought then to the same conclusion as before; viz. that St. Paul was inspired.—His Epistles, therefore, as well as those of the other apostles, are of the same authority as the Gospels. L. H.

For the Panoplist.

FALSE APPEARANCES OF LIFE.

"This life's a dream"—

IN the elevated flights of imagination indulged by poets, the precision of mathematical science is not expected; yet there is occasionally, in their far-fetched allusions and boldest metaphors, a nearer resemblance to truth than would have been looked for in their allowed latitude of description, and the uncontrolled licence of their fancy. The above definition of human life is of this kind. While man gazes at the objects around him only with the eye of sense,—while facts are selected and judgment pronounced on them at the dictation and under

G the don of passion,—he disregards, or entirely overlooks, their relation hereafter; he would blot out the principal portion of his own existence; in short, the only portion which confers a dignity and honor on all the rest.

ce, In such state of mind man may well enough be said to dream.

p He looks the world through a deceptive medium, and of course obtains a distorted view of its possessions—a view which completely strips of their real character, and, to his bewildered vision, clothes them in dress, which in truth they never wear. Let those who doubt the correctness of this sentiment, only take the trouble to examine the state of their affections, the objects on which those affections are so firmly fixed, and let them if they can, explain the palpable contradiction in their conduct, while they love with all their heart a worship which they are forbidden to love, while they fix their hopes on a shadow and neglect the solid support offered in the Rock of ages.

At the present, passing by those enormities of guilt which none attempt to defend,—when I look towards the decent and the respectable portion of society, at every glance the testimonies of the death-like sleep into which we are fallen, multiply around me. As the physical repose of the body steals insensibly upon us, and those who sleep are unconscious of the condition of others, so in the slumbers of the mind being neither his own danger nor duty can arouse him from the dreadful lethargy, in which the soul is confined, it is not aware of the suspension of its powers, but if acting at all, its actions are those of a delirium, in which the subject proceeds upon its irrational ideas as if it were a reality.

If men's eyes were not sealed to the prospect of the approaching world, how could they be dazzled with the follies and attracted by the fleeting transitions of this? The child who grasps the falling snow, pleased with its curious varieties of hue and shape, and eagerly endeavors to retain it while he may examine its forms, sees it dissolve at his touch; and the beauties, which drew attention and prompted his effort, vanish forever. Equally fruitless are the toils of the restless sinner, when he reaches after earthly objects for satisfaction, and hopes by them to supply that

“—aching void, the world can never fill.”

Were not our ears closed against the voice of the Almighty, how could we exclude the admonitions of his providence, which, in every corner of this poor dissolving abode, proclaims its perishable nature? Had men a persuasion of their daily advance towards the tribunal of their Judge, were they conscious of being near the hour of sentence, did the evidence of their senses inform them that the hand of the executioner had already reached their dwelling, how could they sport like the insects of a summer's morning?

As our ordinary slumbers are broken by an unusual occurrence, so the sleep of a whole life receives occasional interruptions by some alarming providence, which compels us to open our eyes. In such instances, we dismiss our dreams for a moment—look anxiously and fearfully around us, and the astonishment at our long stupidity produces a few resolutions never to sleep in like manner again. But these resolves avail us little; the determinations to reform are presently for-

gotten, we revolt from the contemplation of eternity readily as ever, and lose ourselves in the stupifying din of the multitude, as blind and as thoughtless as ourselves.

A thousand resemblances to dreaming might be found in the conduct of almost any man, whose history could be perfectly known. Little as we can learn of the sentiments of the heart from his lips, the ordinary actions speak a less equivocal language. Look at man: notice his high professions of honesty while making a bargain, at the same time his utmost efforts are employed to extort a price for his commodity beyond its value. His sacrifices of truth, his violation of the rules of justice, are great; nevertheless these sacrifices are readily made. You well know what he expects to obtain by his art and falsehood. It is money. To his darkened imagination there appears a full equivalent for any thing which can be bartered for it. You say the man has no conscience, or if he have, it is asleep. In his labors seem to be prompted by a delirium; and when impartially examined by other beings exempt from human passions, can furnish but slender claims to the character of rational. He proceeds on a visionary notion, that wealth constitutes happiness.

Observe another amusing and comforting himself in the expectation of an endless enjoyment of heaven with an unholy and unsatisfied heart. He imagines either that the dispositions of a world of perfect holiness are much like those now cherished in his own bosom; or that after passing every moment of this life in flagrant rebellion against God, and wishing if possible to continue in the same state, he will, notwithstanding his hatred of the divine character, be somehow miraculously changed at his exit from this world, and become, at once a suitable inhabitant for a region of spotless purity, dwelling directly under the eye of the Searcher of hearts. Of him it may safely be said, that his notions were not received from the Bible, that they are totally unlike its representations on these subjects. Yet the dreamer who entertains them fully believes them to be true, and proceeds on the assumption of their reality. He may deceive and abjure a thousand opinions on other subjects, but clings fast to his errors in religion; he will be probably ever open his eyes on his danger, till the touch of death shall dissolve the spell, and he awakes in the terrors of despair. N. P.

REVIEW.

CXXXIII. *The American Universal Geography; or a view of the present state of all the kingdoms, states, and colonies in the known world. In two volumes. Comprehending a Complete System of Modern Geography. Accompanied by a general Atlas of the World, containing sixty three maps, principally by A. Arrowsmith. By JEDIDIAH MORSE, D. D. Minister of the Congregational Church in Charlestown. Seventh Edition, Vol. 1, pp. 900. Vol. 2 pp. 859. Boston, 1819.*

OF a work which has been before the public more than thirty years, a notice at this period may appear rather ill timed. The principal reasons which have given it a place in our pages at this time, are, the very essential alterations it has received in the two last editions, which render it in some sense almost a new work, and the intention of offering a few remarks on a subject deserving much greater attention than it has hitherto received in our country.

a Ge
acknov
his cru
author.
dence, P
the por
Althou
profess
conter
their
of v
all
st

For one who has a considerable share of curiosity, the natural features of a country possess a commanding interest. He can have no strong desire for a knowledge of its arts, commerce, and government, without wishing to learn also its local position in the great community of nations, and the grand impressions on its surface received from the hand of the Creator. Many adventitious circumstances in the affairs of the different generations of men, successively inhabiting a territory, stimulate the same curiosity when once awakened, and impart an almost inextinguishable ardor and energy to its operations. Anxiety increases to obtain some account of the laws, the customs, and manners of the people who subdued a soil or destroyed its ancient tenants, and are promiscuously mouldering beneath its surface.

The difference between the knowledge of the ancients and the moderns on this subject would scarcely be credited, by one who never considered the narrow limits assigned to the earth by Roman Geographers. Of a great part of Asia they knew nothing: the northern parts of Europe they never visited, and had but confused notions respecting its inhabitants, or their country. More than two thirds of Africa was equally beyond the circle of their observation. The existence of all the western continent was perfectly unknown. Concerning the oceans and the islands distributed among them, over so large a portion of the globe, they had no intelligence, nor were the extent or boundaries of continents included in the subjects of which they had any positive knowledge.

But the moderns will have little occasion for boasting of their superiority, after looking at the causes which have extended their acquaintance with every part of the globe. The discovery of America, and the doubling of the Cape of Good Hope, opened a wide field for discovery, and gave wings to commerce. Every voyage to the east or the west for a long series of years, defined more accurately the boundaries of the old continent, or the new. Next to the discoveries of voyagers and travellers, modern geography owes its enlargement greatly to the extent and activity of commerce. The cupidity which faces all dangers, and leads men through almost incredible sufferings, has occasionally unfolded new districts, and given more precise descriptions of those already known.

It is obvious, that this constant increase of materials greatly multiplies the labor of the Geographer. Notwithstanding the supposed accuracy of his knowledge at one period, he who does not follow closely the advances made by discovery, and watch the political changes of territory, the incorporation and dismemberment of states, will, in any age, be far behind the movements of the eastern continent. Much more will his accounts be left immeasurably in the rear of all the new settlements of the west. In evidence of this, let any man look at the growing population of the western states. On the very places where twenty years ago the forest waved over the soil in the same silent grandeur as in centuries past, are now flourishing towns, containing many thousands of people, and warehouses stored with the manufactories of Europe, and Asia, the streets resounding with the busy hum of industry from a thousand workshops. This rapid change in any country must give much trouble to a geographer who aims at correctness. Some, indeed, seem to concern themselves very little

about these circumstances, and the successive editions of their works show, that instead of keeping pace with the march of improvement, each new impression is but a copy of the former, and of course, wider from the truth than its immediate predecessor.

Were it generally known in what manner, and with what means ^{on wa} correction, most of the maps offered for sale are constructed, the prices of some would sink not a little. Numbers of these, which by the help of coloring and varnish, show very well to the purchaser, would in such case be regarded only as trifling ornaments of a small chamber, or the toys of children. For affording correct information on the subject of geography their value is little or nothing. Were it not a ground for indignation rather than mirth, it would be amusing enough to see a grave map-maker demanding fifteen, twenty-five, or forty dollars each, for copies of a map, in which such rivers as the Missouri, Arkansas, Amazon, La Plata, and their branches, are represented as flowing thousands of miles in an easy zig zag line, much like that formed by a child, who with a piece of chalk moves his hand forward gently with regular variations from the right to the left. If these gentry do not know the course of a river, why do they not honestly confess their ignorance, by leaving a blank in their map which they cannot fill, except by such imaginary random lines as fill the head of the ignorant with shameful errors? What would be thought of the voyager, who, thinking to make a profit by the sale of his charts, should attempt to delineate islands in the Pacific where none have yet been found? The simple clown would probably think the broad paper, thus spotted in every part, would make a finer show than if extensive tracts were left unoccupied.

The carelessness of inferior artists and the dishonesty of wholesale dealers are also found where better things might have been expected. The large maps of the United States are extremely defective, even in delineating those portions of the union where accuracy would have been easy. A person of tolerable information, looking at these maps, will notice many places laid down far distant from their true position, and this done not only in the new settlements, where the fault would have been somewhat more excusable, but even in the Atlantic states, most of which are very accurately represented on the several state maps drawn from careful surveys. A bare copying would here have guarded from a great number of errors which now deform these expensive works. The same avaricious disposition, which urges the publishers to hasten and spoil their work, is found also through all the departments of book-making. The writers of geography have a portion of this fault. But the greatest part of the mischief lies in wrong habits of thinking and the perverse taste of our countrymen, who have a marvellous desire for cheapening every thing of public utility. In this low and sordid notion, that all good things should be brought to lowest possible prices, is to be found the encouragement and success of cheap editions of school books, cheap maps, and the whole host of abridgments. There are some few books which certainly ought to be abridged, but among those originally well written, the number is small.

But there are other practices less honorable than an acknowledged abridgment of an author. A schoolmaster, who has acquired a smattering on the subject, fancies himself equal to the task of writing

a Geography, a system of Grammar, or of Arithmetic. If he acknowledge any obligations to a predecessor, he may denominate his crude performance, an improvement or a correction of some known author. The more usual course however is, to set up for independence, palm his labors on the credulous part of the community under the pompous title, of "*a new system*," "*an improved system*," &c. Although a man versed in either of the sciences on which these persons profess to give such profound expositions, must entertain an unmingled contempt for their performance, and every honest man must detest their knavery, they continue to scribble and to pilfer from the labors of others; the bookseller still finds them a market, and notwithstanding all the errors and plagiarisms fixed upon them, their ignorant admirers still purchase and read.

One of the common infirmities of little minds, is the magnifying of their acquisitions. From this extravagant estimate of their worth, the direct inference is, that they must fill a large space in the eyes of others. Of whatever such highly valued possession consists, it matters little; the owner has perhaps paid a high price for the commodity, and is now reluctant to learn that its value is trifling. This state of feeling induces many to scribble for the public, without a suspicion of the futility of their labors; while every discriminating mind, observes the weakness which they consider strength—a display of ignorance, which they imagine profound erudition. The usual excuse for a multiplication of new geographies, is the great improvements made by the authors of them, beyond those of their predecessors: a pretence well fitted to set off an advertisement or a prospectus; but which weighs little in the opinion of the intelligent scholar. It would be easy to name a large number of new books, on the subject before us, but, which contain no essential addition to the knowledge.

Our readers cannot need to be told, that frequent editions of a geography are indispensable. The man must indeed be a diligent one, who can keep pace with the changes of the eastern continent;—much more, if his corrections correspond with the advance of population in our nation. And though we are truly sorry to observe one impression after another of many books and maps on this science, which, to say the least, are wholly needless, as they carelessly republish the thousands of errors contained in the work at first, we are gratified in finding some honorable exceptions, of which the book of Dr. M. affords a memorable example.

The edition of this work in 1812 was introduced to the public under circumstances so extremely different from those of most reprints or new impressions of the U. States, that it fairly deserves a remembrance in the literary history of a nation, avaricious of every thing except solid, sterling science.

Instead of contenting himself with a few erasures, or marginal pencil marks, a more conscientious, but far more laborious, task was performed. The work was written anew throughout. The arrangement of the several subjects under each article was essentially altered, great and valuable additions were made from the most respectable authorities. In describing the Eastern Continent, the divisions of Pinkerton were generally adopted, and a full acknowledgement was made of the assistance received from his classical work. Under the distinct heads

of *Historical, Political, Civil, and Natural Geography*, the plan of Pinkerton was generally followed. The works of many other highly respectable writers in geography, statistics, and political economy, were consulted with care; the narratives of several modern travellers of distinguished eminence; of voyages undertaken by men of science, and accomplished under favorable auspices;—official documents furnished by embassies and ministers of state;—and many state papers—were examined with attention and collated with diligence. From such numerous sources, and with the most abundant materials in his possession for enriching his work, it might reasonably be expected, that an editor of sound judgment and patient research, would furnish a work of this nature worthy the attention of scholars both at home and abroad, and honorable to the reputation of our country.

Such a work was furnished. There is no hazard in saying, that the publication of the two volumes in 1812 put us in possession of a more complete system of Geography of the Eastern Continent, than was before accessible to Americans generally; and that, as a description of the Western Continent it was decidedly superior to every other work extant.

After such expressions of our opinion, it might, at first thought, appear difficult to assign a sufficient reason for a *new and corrected impression* of this book. But no one, who knows the situation of Europe in 1812 and in 1819, will for a moment doubt whether the changes of that part of the globe, have not, in the last seven years, been great enough to furnish ample room for alterations in civil and political Geography.

In the American Continent the short period of seven or eight years gives room for extension of empire, by the natural increase of population and the spirit of enterprise, such as in no other portion of the globe has found a parallel. That large portion of the southern part of the union, which a very few years ago was called the Mississippi, or southwestern territory, and was chiefly a wilderness, now composes the large states of Mississippi and Alabama, rapidly increasing in wealth, numbers, and power. Indiana and Illinois, which so lately formed a territory almost uninhabited, have, within four years, been admitted into the national family, and already constitute two of its respectable members. The increase of numbers and wealth in some of the counties and villages of these states, and of Ohio, Kentucky and Tennessee, present us a spectacle to which no part of the eastern hemisphere can furnish any tolerable resemblance. The simple truth on this subject repeated in the ears of an European sounds like a fable. To the nearer spectators and actors in the scene it is truly astonishing.

Crossing the Mississippi the eye is wearied with gazing at the immense regions which extend along the banks of the great Missouri, and the hundreds of tributaries which swell its channels. The two large territories of Missouri and Arkansas, are now organized and filling with a busy population. These will soon be admitted into the union as states, and afford to its councils a numerous representation.

These new states receive a proper share of attention in the first volume of the present work, and the description of them adds greatly to its value. Whether the author has not been premature in reckoning

Florida as a part of the United States, time alone can tell. The treaty in which its cession to our government was stipulated, is not yet known on this side the Atlantic to be ratified, by the Spanish Cabinet. But whether Spain in this instance confirms the act of its minister or not, there can be little doubt that Florida will, at no distant period, become a part of our republic.

The West Indies have sustained some changes consequent to the peace of 1815 and the arrangements then made among European powers. In South America the state of the government and of the people is very little if at all improved. Anarchy and confusion seems still to have place, nor is there any immediate prospect of a mild and steady government among those unhappy people. The alterations known to have taken place respecting the territory, and their political commotions, are noticed as definitely as the best intelligence to be obtained of their circumstances would allow.

We shall here lay before our readers a few of the most considerable corrections of this edition relating to the eastern continent, first those of Europe, rendered necessary by the important changes consequent to the overthrow of Bonaparte, viz.

1. *Norway*. "By the treaty of Kiel, in 1814, Norway was ceded to Sweden by Denmark. This transfer the people of Norway attempted to resist, and declared themselves independent. They were, however, reduced by force, and a new constitution was accepted by the diet of Norway. Till lately, Norway was a province of Denmark. It is now a Kingdom, united with that of Sweden under the same King; but enjoys a separate administration, and has its own legislature. By the new constitution the King has the right of raising armies, making war and peace, making treaties, and sending and receiving ambassadors." p. 30. Vol. II.

2. *Sweden*. "In 1808, Finland, containing about one third of the territory and population of Sweden, was conquered by Russia, and is now incorporated with the Russian empire.

"On the 10th of May, 1809, Gustavus IV, the reigning monarch was de-throned. His uncle, the Duke of Sudermania, was appointed to succeed him. Bernadotte, a Marshall of France, was soon after elected *Crown Prince*.

"In 1814 Norway was united to Sweden. This is more than a compensation for the loss of Finland." p. 139.

Denmark. "By the treaty of Kiel 1814, Denmark ceded Norway to Sweden, in exchange for Swedish Pomerania, and the island of Rugen. Soon after she ceded Swedish Pomerania and Rugen to Prussia for that part of the Dutchy of Lauenburgh situated on the right bank of the Elbe, which Hanover had lately ceded to Prussia." p. 154.

"By the possession of the Dutchies of Holstein, and Lauenburgh the king of Denmark becomes a member of the Germanic Confederation, and has a voice in the diet of Frankfort. By this transfer the king has lost more than one third of his subjects, and about one sixth of his revenue. In consequence of this reduction, Denmark is now one of the smallest secondary states of Europe." pp. 155, 157.

Passing onward to *Russia*, the alterations of this work are very numerous. This immense empire, has emerged from comparative obscurity in little more than a century, to an elevation of power and greatness unexampled in any other state, ancient or modern. The constant additions to its territory by conquest, and which are confirmed by treaty, present such a singular anomaly in the records of nations, that we give a sketch of these accessions from the work before us.

"Russia is supposed to have more than doubled her population by natural increase during the last 80 years, while the other European nations have not, on an average, doubled in 500 years. At the same time, Russia has been continually growing by the addition of new territory conquered from her neighbors. The dates of these acquisitions are as follows:—Siberia in 1573; Little Russia in 1644; Livonia and Esthonia in 1710; White Russia in 1772; the Crimea in 1783; Lithuania and Courland in 1793; another portion of Poland in 1795; Georgia in 1801. Bialystock in 1807; Finland in 1809; Bessarabia and that part of Moldavia which lies east of the Pruth, in 1812; Immerette and Daghestan in 1813; and the Dutchy of Warsaw in 1815." p. 188.

The kingdom of the Netherlands owes its existence to the new arrangement made among the several powers of Europe at the peace in 1815. It is composed of what was formerly named Holland and the Netherlands.

"In 1814, after the reverses of Bonaparte in the Russian campaign, Holland separated itself from France, and in 1815 was united with the Belgic provinces, (commonly called the Austrian Netherlands,) the bishopric of Liege; and the whole erected into the Kingdom of the Netherlands." p. 207.

France being reduced to her ancient dimensions, the present description of that kingdom differs materially from those of former editions. Her territory is now about the same as before the Revolution.

The alterations produced in the German Empire are perhaps greater than those of any other part of Europe, by the new order settled in 1815. The dissolution of the Confederation of the Rhine, was succeeded by the GERMANIC CONFEDERATION or, "Confederation of the Sovereigns and free towns of Germany." Besides the princes and towns of Germany, the Emperor of Austria, and the Kings of Prussia, Great Britain, Denmark and Netherlands, for their possessions within the limits of the Confederation, are among its members.

"Its object is the maintenance of the security of Germany, and the independence and inviolability of the confederated states. The members are all equal in rights. The ordinary concerns of the Confederation are confided to the federative Diet; the making and alteration of its fundamental laws to the general assembly. The Diet consists of plenipotentiaries from the various states or members of the confederation. It is permanent,—to sit at Frankfort on the Mayne,—cannot adjourn for more than four months. Austria presides at the Diet, but in other respects has but an equal voice. The whole number of votes is 17. The seven large states are each entitled to one vote; the smaller states are divided into six classes, and each class has one vote." p. 270.

The Kingdom of Prussia, which was almost blotted from the map of Europe after the battle of Jena in 1806, was divided according to the will of the conqueror. A part was incorporated into the kingdom of Westphalia, and the remainder, which retained its former name, sunk to the level of a petty German principality. On the destruction of the enemy of Europe, Prussia has again risen to nearly its former stand and power. Both her increase was rapid, and her losses were great and terrible.

"Before the partition of Poland in 1773, Prussia was estimated to contain 56,414 square miles; after that partition it contained 121,417 sq. m.—by the losses in 1807 she was reduced to 62,612 square miles, and in 1815 she gained territory nearly equal to all her former losses.

The Prussian dominions now consist of two territories entirely distinct and separate from each other; the one lying in the east, and the other in the west

of Germany. The eastern division comprehending about five sixths of the territory, is bounded N. by the Baltic, E. by Russia, and the new kingdom of Poland (which belongs to Russia,) S. by the kingdom of Poland, Moravia, and Bohemia, in Austria, and by the kingdom of Saxony. W. by the kingdom of Hanover, the Dutchy of Brunswick and the Dutchy of Mecklenburg. The Western division lies on both sides of the Rhine; is bounded N. by the kingdom of Hanover, E. by several small German states; viz. the Territories of the House of Lippe, the kingdom of Hanover, the principality of Waldeck and the Grand Dutchy of Hesse. S. by the Territories of the House of Nassau, and France. W. by the kingdom of the Netherlands." pp. 306, 307.

In many other parts of Europe, provinces or petty republics and principalities, which were subject to France a few years ago, have been restored to their former possessors. Italy was especially carved up to suit the designs of the French Emperor, but has reverted nearly to its ancient state. Most of the descriptions of those countries, published between 1792 and 1815, have become, by the late changes, rather slender guides. Concerning boundaries, extent, population, &c. a revision of such works as the present is indispensably requisite, and when well executed is of great value. Any geographer must give frequent revision to his pages, if he expects them to be read; but there has been no period, probably for a century past, in which corrections could be made with so much hope of an established repose among the nations, as at present.

The principal changes in Asia, noticed in this edition, are those in India, where the British possessions already include about 70 millions of inhabitants, and in the large additions to the Russian dominions by the provinces acquired from Turkey and Persia. In the Asiatic Islands also there has been some change of European masters. Even in Asia, whose tenants hate all change, who are willing to retain the worst of all customs, the most debasing chains of pagan idolatry and all the miseries which spring from it,—the miserable inhabitants, with all their sturdy prejudices, cannot escape the common fluctuations of human affairs, nor defend themselves, or secure their governments, from revolutions. The amazing increase of the British power, the vast population now under its control in Southern Asia and the oriental Islands, must be regarded as favorable indications in Divine Providence; particularly by those who desire the civilization of these degraded beings, and their conversion to Christianity.

What appears to us one of the most considerable emendations in this edition, is its record of the advancement of Christian knowledge in the several nations of the eastern continent, more especially, in the wide spread dominions of Russia both in Europe and Asia, and in other parts of the east which receive laws from their European sovereigns. The writer has endeavored to trace the gradual but steady progress of the Gospel among the wilds of Siberia, the *steppes* of Tartary, the plains of Hindoostan, and the immense clusters of Islands, denominated POLYNESIA. While turning the volumes for other purposes, the reader is occasionally reminded, that the long established imposture of the Koran, is retiring before the blaze of divine truth; the gigantic empire of paganism is mouldering away, and its defenders retreating before the soldiers of the Cross: and that many of the proudest ramparts of Satan's power have already been successfully assailed; that, relying on the promises and the help of

the Almighty Savior, his disciples are gathering fresh strength and new courage,—assured that in due time “the knowledge of the Lord shall fill the earth.” Not only the increasing success of Bible Societies is noticed, in whose advancement kings and princes already afford their influence and their personal labors,—but the Missionary Stations and the date of their establishment, are mentioned under the respective articles of the Russian Empire in Asia; Hindoostan in its several presidencies; the Birman Empire and Ceylon; the other large Islands which constitute what is named Australasia; and in West and South Africa.

There are many articles in a book of this kind, in which accuracy requires great patience and much labor; but after all, the author who bestows such labor, to render his work more valuable, receives but scanty praise with a majority of his readers. It often happens, that those particulars which have cost him the most unwearied industry in collecting and arranging, attract the least notice. In these volumes, it will be found that revision has been no idle work. The Statistical tables of the best European writers have been consulted, and many errors respecting the population of eastern countries, which had obtained a wide currency, are here corrected. Valuable additions are made to many parts of the work, which will not be observed by general readers, without a comparison of this edition with former ones.

On the whole, we think these volumes will not merely sustain the former reputation of the work, but will place it on a firmer basis than ever.

MISCELLANEOUS.

For the Panoplist.

THE NECESSITY OF TECHNICAL TERMS IN THEOLOGY.

To defend that quaint phraseology so frequent in conversation on religious subjects, is not the object of this essay. Such a mode of speaking can have no better effect than to present religious truth in a repulsive dress to people of taste. For, although “a religious walk and conversation” and “a sense of divine things,” &c. are phrases familiar to a numerous class of Christians on both sides of the Atlantic, they have not the plea of necessity: nor do they possess any advantage over the unaffected language used on other subjects.

Very different from these is that numerous class of words and phrases, which, though used out of their ordinary meaning, have gained a currency in good authors, and are properly called, *the technical terms of theology*. Whether the use of these is justifiable, is the present inquiry.

There is no need of attempting to prove, that the use of technical terms is indispensable to the improvement of the sciences generally. Take from the Chemist or Astronomer the privilege of using such terms, and you rob him of all hope of improvement. Sooner would the one relinquish his crucible, and the other his telescope, than that more indispensable instrument, by which alone he can intelligibly communicate his improvements to others, or learn theirs in return. All this is granted. Nay, I may affirm, without hazard of contradic-

tion, that such terms most abound in those very sciences which have attained the greatest precision; and that they have multiplied in proportion to the rapid advances of the science to which they respectively belong.

But in *Theology*, it is asserted, no such necessity exists. Where, it is confidently demanded, can be the propriety of using words designed to be commonly understood, in an uncommon sense? I might rest the answer to this interrogation on the argument from necessity.

By every reflecting mind it will be admitted, as a universal fact, that he who devotes particular attention to the cultivation of any science, who carefully investigates all the relations of the several objects of that science, and desires to express those relations minutely and definitely,—will, invariably employ either new terms, or common ones in an uncommon sense. And who shall deny to him who speaks of sacred subjects, the same privilege to meet the same necessity?

But without resting the argument here, let the appeal be made to apostolic example.

I am not to prove, that before the advent of the Messiah the knowledge of the true God was nearly, or quite, extinguished, except in one nation; and even in that, some of the most essential duties which men owe to their Creator and to each other, were wholly unknown. It will also be granted, that the language of every nation is formed to express only those objects and those relations with which they are acquainted. This being kept in mind, we see the difficulty, which must every where have met the apostles, as they went with their commission to preach the Gospel to every creature. They had doctrines and duties to teach, of which those to whom they were sent never had any conception, and which, of course they had no words to express. The morals of Pagans were deplorable. They “were without God in the world.” The apostles were indeed inspired to speak in the language of the nations among whom they preached, but their hearers were not inspired to understand a spiritual language, (so to speak,) which they had never learned. What course then must they take? No words could there be found in the Gentile languages to express the ideas they wished to communicate. They must either coin new words, when necessity demanded, or use those already known in a new signification. If we may judge of their manner of preaching from the style of their writings, we must conclude that they chose the latter method. When their message contained ideas which the language they were then speaking had no words to express, they chose such words in common use as approximated nearest to the thought, leaving it to the context, or the nature of the subject, to supply the meaning. A slight inspection of the style of the New Testament will establish this fact.

The first duty, which Christ and his apostles enjoined upon their hearers, was that of repentance. But how was this to be expressed? The Greek *μετάνοεω* contained a part of what they wished to inculcate. (viz. sorrow for a fault committed,) but for the more important part,—*the exercise of right affections towards God*, such as the renewed heart does exercise,—it was not sufficient. And plainly for this reason; those who had hitherto used the word, had never entertained this thought in their minds. The best therefore, that the apos-

ties could do, was to use this word in a peculiar theological sense, leaving the remainder of the thought to be understood from the context, and from the general nature of their doctrine.

When Nicodemus came to Christ, to inquire concerning the principles of his religion, Christ said to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." That this language was unintelligible to the Pharisee, is sufficiently evident from his exclamation, "how can these things be! But to tell him in plain intelligible language, that his heart must be renewed, meaning by it all that we now understand by this phrase, was quite impossible, for the reason already assigned.

I offer one example more. Wherever the apostles went preaching, they insisted on humility. But in doing this, they found themselves under the necessity of employing a word, which, in common use, signified that pusillanimity, that degradation of mind, which is as far removed from the humility of the Gospel, as it is opposed to the pride of paganism.

The enumeration of words and phrases used in this manner might be continued to an indefinite extent. The words faith, salvation, grace, edification, conversion and justification, are all witnesses to the fact, that the Sacred writers adopted words and phrases, which, though now in common use, were then strictly technical.

Perhaps it will be further objected, that such a necessity as has been supposed, can rarely, or never, exist.

To make this objection is much easier than either to prove its validity, or to give it an answer which shall be felt by those who have had no opportunity to learn its fallacy by experience. If the opinions of writers or preachers of any denomination may be inferred from their practice, I conclude that few will deny the necessity of technical terms in Theology.

I close with one remark. If the use of words and phrases out of their ordinary meaning, is common to all the other sciences, and if this was the practice of the Sacred Writers,—it is easy to discover the palpable injustice of those, who choose to understand the technical language of their opponents according to its more ordinary use, and their folly, in thus busying themselves to demolish castles of their own building.

ON THE OBJECTIONS TO THE USE OF CREEDS COMPOSED IN UNINSPIRED LANGUAGE?

SUPPOSE we put the question in Scriptural language, "What think ye of Christ?" One says, He is the man Christ Jesus. Another, He was "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." And a third, He is "God, manifest in the flesh."

Now their answers are all in the language of Scripture, and are all true. Will it, therefore, be taken for granted, that they are all agreed in sentiment with respect to the character of Christ? Suppose they are permitted to explain, in their own language, what they do mean. One will tell you, he believes Christ to be a mere man. The second,

that He is a super-angelic being, inferior to none but God. The other believes him to be a complex character, *God, Man, Mediator*, united in one infinitely glorious Being.

Suppose another question be put in the language of Scripture; "What must I do to be saved?" One answers; "Work out your *own* salvation." Another; "Repent." Another; "By *grace* are ye saved." And another; "if thou doest well, shalt thou not be accepted?" Another; "Ye must be born again." And another still; "Believe on the Lord Jesus Christ, and thou shalt be saved." These answers are all pertinent, and in the language of Scripture. But does it follow, of course, that all those who use this variety of expression, agree in sentiment?

Again, the Scriptures say; "*These* (viz. the wicked) shall go away into everlasting punishment." One supposes this language to be a mere glowing figure of speech, containing no definite meaning. Another limits the meaning of *everlasting* to a short period. And another understands it to mean literally punishment interminable.

Among the above variety of persons, we find those, who differ essentially with respect to the character of the Savior, the object of worship, the terms of salvation, the nature of sin, the retributions of eternity, and the whole plan of redemption. But they all profess to derive their sentiments from the word of God.

The question returns, then, is it admissible, for those who *do* agree with respect to the leading truths of the Bible, to express their sentiments, in language the most concise, and least liable to be misunderstood? This implies no want of confidence in the Word of God. It adopts no human standard as infallible. It only leaves every man to understand the Scriptures for himself, and to explain to others *how* he understands them. And does not the very supposition, that the Scriptures are a rule of faith, imply the necessity of attaching to them some definite meaning? If they point out no distinct object of faith or duty, how can they be a guide with respect to what is to be believed or practised?

The principle that is recognized by objecting to the use of Creeds, carried to its extent, involves the grossest absurdities. It wholly disarms the minister of the Gospel. It forbids any comment or explanation of Scripture, and utterly excludes all investigation of divine truth. It sets aside all copies of the Bible, the original excepted, and counts them worse than useless. It annihilates the principle, which forms the bond of society, the common badge by which the members of the same community are known to each other, and which gives union and efficiency to their designs, councils, and operations. It counteracts the first principles of natural, civil, and ecclesiastical right. It takes away the liberty of conscience, and makes man a mere machine.

While the civil magistrate may give scope to all the powers of his mind, in explaining the statutes of law, must he, who takes the Bible for his statute, tamely resign all claim to reason, and believe, he knows not what?

The conclusion is, that according to Scripture and reason, and according to the principles of religious liberty and toleration, adopted and practised by all Protestants, any individual man, or any body of men, has a

right to form a summary of what he or they conceive to be the leading truths of the Bible. They compel no one to subscribe to their creed. They only claim the right of thinking and acting for themselves; and the man, who would deny them this liberty, can hardly be entitled to the praise of all that liberality of sentiment, which a strenuous advocate for the right of private judgment, might arrogate to himself. I. C.

VIGOROUS EXECUTION OF LAWS.

A NATIVE of China lately resided in Boston about two years, and was well known to many of the inhabitants. During this residence he attracted some notice by the singularity of his manners, and often travelled the streets with a measured and self-important step. He wore in his hat or cap, apparently from motives of vanity, a large button; but whether it were intended merely as a temporary ornament, or as a badge designating his rank in his native country, few thought it worth the pains to inquire. Whatever were his motives in wearing the toy, the fact had a more serious bearing on himself, than he probably expected.

After his return to China, some intelligence reached one of the departments of the government, that this traveller, while in America, had assumed the *insignia* of an order to which he did not belong. In a nation more tenacious of its customs than any thing else, and especially under a government whose watchful jealousy employs a thousand eyes to detect the faults of the subject,—such an offence could not be tolerated. What to Americans appeared only a puerile expression of Asiatic vanity, was at home considered a crime committed against his country! To other men it would seem, that if any offence at all, the circumstance of its commission at the extremity of the earth, among a people who could scarcely conceive of its offensive nature, or even know its meaning—might serve, at least, to palliate its pretended guilt. Very different was the opinion of the Government of China. So high was the tone of indignation against the culprit, and such, probably, was the severity of the laws of the empire, that with the utmost difficulty his friends obtained his release from a most severe corporal punishment by the payment of a fine amounting to 1500 dollars. The facts of his arrest and the fine are well known to a gentleman at that time residing in Canton, who had known him while in this country.

Examples of this sort show clearly the energies of a Government, which is supported by all the authority of public opinion. If such ample measure can be dealt out to a trifling offence, or to what justly considered would be no crime, how extremely easy would it be for a just and equitable government to lay the strong hand of law on many flagrant enormities which now pass unnoticed. When it is universally understood, that every known violation of a law shall be overtaken by a definite and speedy punishment, it must have considerable influence on all those who have been taught to respect a government in the acts of its administration. I shall not be understood to desire a government; whose laws visit a trivial fault with such unmeasured vengeance, as in the case abovementioned. But I most sincerely regret that many

wholesome regulations made long ago for the protection of morals were not better enforced. Laws recorded on paper, but never executed, can be of no great value. In many states of the Union there are existing statutes, which serve scarce any other purpose than to remind the solitary reader, that such a particular species of crime was once so far noticed as to receive the attention of the legislature. The evil became so enormous as to call for a remedy. Laws were enacted, enrolled in the statute-book, and there the business ended. Who does not know that the abandoned and profligate stalk abroad at noon-day? that the most daring criminals exhibit an impudence and an insulting manner, which sets at defiance all law and decency, and order? No very serious difficulty could oppose the execution of wise regulations for the public welfare, were the mass of the people fully apprised of the necessity of putting down offenders in the proper place. But until the common sentiment be brought to a level with the resolutions of the legislature, all such resolves can avail but little. Instead of the laws controlling the people, in a state of lax morals it is the people who control or despise the laws, and treat with unmingled contempt those appointed for their execution. To our reproach and shame it must be confessed, that the pagans of ancient Rome or of modern China were more careful of their institutions, and unjust and foolish as they are, more severely and uniformly punished the violators of them, than the Christians of the nineteenth century. S.

MOUNT VESUVIUS.

The following extract of a letter from Dr. Jeremiah Van Rensselaer, of Greenbush, N. Y. giving a recent account of this most sublime and terrific volcano will be read with interest.

April 20, 1819.

I BEGIN my letter to you on the crater of Mount Vesuvius. The extreme heat of the river of lava, by the light of which I wrote the above, prevented my continuing. We have descended about 150 feet: our guides would go no farther. Our company have gone to Naples. H. and myself have determined to pass this night here, and are now writing by the light of a torch on warm lava, that flowed seven days ago. An eruption of some consequence took place last night, and the lava is running in a stream about seven feet wide, at the rate of about three miles an hour. Nothing can possibly be imagined more sublime—the smoke issuing from the glowing torrent is like a cloud of fire; part of the mount seems on fire, while below it appears the very centre of desolation and gloom. At break of day we mount again, to descend further into the crater, and see the sun rise from its mouth. I may perhaps try more experiments. I have written your name in the burning lava, and it has cooled—the piece is beside me. I also put in a five franc piece—the impression is good, and you shall one day see it. Our torch is about going out, and I must stop to finish tomorrow at Naples. Two distinct eruptions have just taken place, and cast out heated stones to the height of 100 or 150 feet.

Naples 22d.

I scarcely know what you will think when you open this letter. If it were not for the sake of the place where I began it, you should never

see it.—We passed the night very well on the mountain. Our guide cleared away the large stones, and left us none bigger than eggs—we spread our great coats in this little hollow, and were comfortable enough. We required no covering—at our feet issued a small column of heated air—beneath us too, warm air oozed up; but the great coats prevented our being *steamed*. H. found that he was too warm, and got up to walk about. I laid quiet to enjoy the superb sight before me. Some provisions were sent to us by the party—it arrived about 11 o'clock. Fatigue was a good opiate, and our sleep was sweet. Our guides sleep on the bare stones beside us. At 3 we took some bread and wine, and began the ascent. Our route now lay in another direction. It was not so difficult as what we had ascended the evening before.—Before five we were at the top, and waited only a few minutes to see the purple tinge of the horizon gradually change into brightened gold. A sea of clouds floated far beneath us—it resembled an undulated plain of cotton, whose edges were tinged and burnished by the first rays of the morning. The scenery below was lost—nought appeared but the fiery summit on which we stood, and the tops of lofty mountains around, that rose above the clouds that settled on their sides.

We continued our labor, and got near the mouth of the crater—the wind drove the smoke towards us, and we were obliged to descend and try the other side. We rose to the highest point, and thence a gradual descent took us to the mouth of the largest crater. Its shape constantly varied—at present there are two fountains, whence issue the smoke and stones. We could not observe the bottom very plainly—to descend was impossible.

The smaller crater has three of these nostrils or breathing holes, smaller than the first, but more active. The wind drove the smoke in such a manner, that we saw the bottom on the other side. Our guides were urging us to descend—a shower of hot stones and cinder had more influence than their entreaties. The lava is seen in neither crater, but flows through a subterraneous canal, almost horizontal; and does not appear till it forces through the crust about 150 yards from the crater. It forms at once a river about seven feet wide, and flows at the rate of between two and a half and three miles an hour; its depth cannot be told. The present stream issued in this spot seven days ago, and continues still running; it resembles flowing liquid iron running in a gutter, which it seems to have formed, having on either side a perpendicular wall of lava, about 3 inches thick, serving as a kind of race way. About a mile from the orifice, it spreads into a large bed or lake, and there cools, gradually becoming black on the surface, and still glowing beneath. Occasionally the river changes its course—this gave an opportunity of breaking several times the crust that covers the stream to see the hot lava below. In some places, where all was cold, we broke it, and found it quite hollow beneath, by the extrication of the gas. Usually, a heavy wind breaks the crusts, and then they fall in every direction, giving the whole mountain a terrific appearance. At a distance it looks like new ploughed land, and of the same color; as we approach, it is much more rough and hideous. Having taken some more impressions in the lava, we turned to survey the scene around us. The clouds hung on the foot of the mountains, and only permitted us to see the gloomy cone on which we stood.

The genius of desolation may be said to reign over this dreary realm; not a sign of vegetation relieves the eye, wearied and sad with the horrible and bleak expanse that environed us:—How melancholy are the feelings excited in such a situation! How much more so are the recollections it recalls! I felt as if we alone stood on the ruins of the universe—as if chaos was come again! nor can I think of it without emotion. A long and distressing walk on the broken lava, brought us to the place where we had slept. Our last descent began here, and when once at the foot of the uppermost part of the mountain, we rapidly went in seven minutes the same distance that we were an hour in ascending the day before. The fathers received us kindly at the hermitage, where we breakfasted on bread and wine.

The clouds had now dispersed, and we enjoyed a view of the superb bay of Naples. I must say, (nor do I know how far prejudice influences my saying so) that it is inferior to the bay of New-York. The famed places that skirt its shores, give to it reputation and a classic interest that New-York cannot boast—and as long as a Homer, Virgil, Horace and Pliny are read, so long will this bay be the most interesting in the world. Independent of these writers, the fertile soil that envelopes the foot of Vesuvius with its burning craters, the number of cities and villages destroyed by its dreadful workings, will ever attract the lover of landscape and the student of nature. The cities over which we walk—the palaces over which we sail—the lakes, half swallowed—and mountains ejected in a single night—all add to the interest of the place.—Such were my thoughts as my mule came down the base of the mountain, at the little village of Ricina, from whence we had descended the day before into Herculaneum.—The Theatre alone is now shown; some persons having been lost in the excavations, they are closed to the public; and through the inadvertancy of others, we have been deprived of pleasure and instruction. To Pompeii is 8 miles, and we took a kind of chaise for the day.

The Neapolitan chaise, or cabriolet, is a very small gig, into which two very small persons may squeeze; one of them drives, and the coachman stands behind to whip the horse, which is exclusively his prerogative, and the passenger cannot prevent him from making the horse run all the distance.

Pompeii, as it is shown to visitors, is more interesting than Herculaneum; since it is part of a city exposed to light, and open to day. We walk by daylight in the streets; enter the houses and temples, and visit the forum and tombs, the same as any ancient town—but cannot forget that since the year 79 till within a short time, the ashes of Vesuvius have hid it from the day. The temple of Isis is the most complete; few houses have the second story; the first are perfect and are easily known. The several cook-shops, a bake-house, a surgeon's or druggist's, a milkman's, &c. are at once recognized by the signs painted on the walls, and frequently the name is seen too. One of the streets must have been superb; it yet exhibits the marks of carriage wheels. The workmen and guides are very strict; I wanted a small square piece of marble, which served as a floor to one of the courts—although it laid loose on the ashes, yet they replaced it; nor had a bribe, far beyond its intrinsic value, any effect. They gave me to understand that both their necks would answer for it.

From the *Friend of India*, a Bombay newspaper.

A YOUNG BRIDE BURNT WITH HER BETROTHED HUSBAND.

"SEVERAL months ago, in the vicinity of Chandennagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials which had been fixed for the next day! the relatives of both parties had arrived from a distance to honor the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening however the bridegroom was taken ill of the Cholera Morbus and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord. A long debate was hence held between the relations of the bride and the Priests respecting the legality of the act; the result of which was, that in such cases the shasters considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated the bride was led to the banks of the Ganges amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband."

For some time past the authenticity of Desater, has been a subject of discussion in the newspapers of this country, and I think the probability is, that it will turn out to be a very modern forgery. G. H.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

PROGRESS OF CIVILIZATION IN RUSSIA.

A Journal was commenced in Paris with the present year, by M. Julien, under the title of "*Revue Encyclopedique*;" in which he is aided by nearly twenty members of the Institute, and by other men of letters. The following passage from this work, relative to Russia, may not be uninteresting to the reader:—

"The University of Dorpat has just received a new organization,—thanks to the indefatigable zeal of its benevolent and enlightened director, Lieutenant-general Count de Lieven. The number of students has been more than doubled; and nothing is now wanting to give a new impulse to this valuable institution.

"At the University of Moscow, the terms have almost all recommenced.—Their interruption, at the time of the great fire, has had, in many respects, advantageous results, as well for the professors as for the students. The salaries of the former have been increased, the sphere of their instruction has been enlarged; and the various branches thereof have been better arranged. The number of students, even last year, amounted to upwards of two hundred. The gymnasium, joined to this university, has been in like manner re-opened, and several new preceptors have already been appointed.

"In Russia, a general system of improvement has been introduced, with the most decided success, into all the scientific and military establishments; and the mind of the nation expands more and more under the wise and judicious direction of the Minister of public Education. Doubtless, nothing contributed more immediately to this object, or has a more direct influence on the civilization of the lower classes than the public and gratuitous schools. Within these few years, upwards of two thousand of these schools have been established, several of which are governed by young Russians, who had been sent to England in order to be instructed in the new system of education.

"The liberality of the Emperor and of the Dowager Empress towards these establishments, and, in general, towards every thing that regards education, is almost unbounded; and their example is imitated by a great many rich individuals. Count de Schuwalof has endowed a gymnasium with 150,000 rubles. The Counsellor of Mines, Demidow, has made a present of 100,000 rubles to the University of Moscow; and of an equal sum to the two preparatory schools of Kiew and Tobolsk. He has likewise appropriated the same sum to the seminary and gymnasium of Jaroslaw. Count Scheremetjew has given, in one sum, two millions and a half of rubles, to establish an infirmary for the clergy, and likewise a very considerable sum to the University of Moscow. The Grand Chancellor Romanzow has established, on his estates, a number of Lancasterian schools; he is also building four churches for different religions; and he has caused a voyage round the world to be undertaken at his sole expense.

"The Bible Societies likewise receive considerable sums, as well from the imperial family as from private individuals: even the princes and khans of Caucasus, Georgia, and Mingrelia, contribute to these acts of munificence, as well as the chiefs of the distant tribes of Tartary and of Siberia. At Irkutzk, in Siberia, there are at present a preparatory school, a school for teaching the Japanese language, a school of navigation, and a library,—a very rare thing, no doubt, in this part of Asia. Several tribes, particularly those at Tungor and Burat, eagerly send their children to the schools recently established in their country, in consequence of some individuals belonging to them having, of late years, had an opportunity to see, with their own eyes, the astonishing effects of civilization. These schools are under the direction of national preceptors, educated for that office in the seminary of Irkutzk.

"Thus it is that nations, reputed barbarous at the beginning of this century, are rapidly advancing towards civilization; and every where a degree of emulation is excited which cannot but tend to accelerate its progress.

"The Greeks, who form the greater part of the population of Odessa, are all animated by an excellent spirit for improvement, and display the greatest zeal for the general good of their native country. The education of youth first attracted their attention; and they have, in consequence, established, by voluntary and abundant subscriptions, a school, which already enjoys a great reputation; they have intrusted it to eight able professors, at the head of whom are Messrs. Genadios and Macris, both highly distinguished as men of science.

"The Governor of Odessa, Count de Langeron, gives the greatest encouragement to the professors and the students. Besides the annual

donations made to the school by these worthy Greeks, four houses of insurance, established and managed by Greek merchants, also make a deduction in favor of it from their annual profits, the amount of which, for the year 1817, was 53,892 rubles, or about 11,000*l.* sterling. Several merchants have deposited funds for the establishment of a printing-office on a large scale, intended to propagate knowledge throughout all Greece. They propose to provide physicians and other medical attendance for the sick poor, without distinction of country or religion.”

Ch. Obs.

ARCTIC DISCOVERIES.

The Prince Regent has given his approbation of the following scale of rewards, proposed by the Board of Longitude;—1. To the first ship belonging to any of his Majesty's subjects, or to his Majesty, that shall reach the longitude of 110 deg. west from Greenwich, or the mouth of Hearne's or Coppermine river, by sailing within the arctic circle 5,000*l.*; to the first ship, as aforesaid, that shall reach the longitude of 130 deg. west from Greenwich, or the Whale Island of Mackenzie, by sailing within the arctic circle, 10,000*l.*; to the first ship, as aforesaid, that shall reach the longitude of 150 deg. west from Greenwich, by sailing westwards within the arctic circle, 15,000*l.*; the act having already allotted to the first ship that shall reach the Pacific Ocean by a northwest passage, the full reward of 20,000*l.*—2. To the first ship, as aforesaid, that shall reach to 83 deg. of north latitude, 1,000*l.* to 85 deg. 2,000*l.* to 87 deg. 3,000*l.* to 88 deg. 4,000*l.* the act having already allotted to the first ship that shall reach to or beyond 90 deg. the full reward of 5,000*l.*

ib.

STATISTICS OF EUROPE.

The present population of Europe amounts to 177,221,600 persons, scattered over 154,450 geographical square miles. This population, considered in an ethnographic point of view, comprehends 53,195,000 Teutonians or Germans, 60,586,400 descendants of the Romans, 45,120,000 Slavonians, 3,718,000 Caledonians, 3,499,500 Tartars and Bulgarians, 3,070,000 Maggarians, 2,022,000 Greeks, 1,760,000 Finlanders, 1,610,000 Cimmerians, 622,000 Basques, 313,600 Guistes, 294,000 Arnauts, 131,600 Armenians, 88,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Mahometans, and 172,432,500 Christians, of whom there are 98,229,000 Catholics, and 41,898,500 Protestants. Europe is now divided politically into 78 Sovereign States, nominally independent. Their aggregate forces in peace, are 1,600,000 and, on the war establishment, 3,600,000. Their maritime forces consists of 409 ships of the line, 38 ships of 50 guns, 348 frigates, and 1,563 vessels of an inferior class.

ib.

NUMBER OF CHAPELS IN ENGLAND.

The Churches and Chapels in England of the established religion, amount to 11,753; and yet, it is said there are almost four millions of people destitute of the means of public worship.

POTASS FROM POTATO TOPS.

LORD Cloncurry, in order to promote the manufactory of potass from potato tops, has offered a premium of 50*l.* for a quantity not less than

1000lbs. sold in a merchantable state in Dublin; being little less than 40s. per. acre for what has hitherto been altogether useless. *ib.*

HERCULANEUM MANUSCRIPTS.

SIR Humphry Davy has published a Report on the State of the Manuscripts of Papyrus, found at Herculaneum. He states, that he made some experiments on them, which soon convinced him, that the nature of these manuscripts had been generally misunderstood; that they had not, as is usually supposed, been carbonized by the operation of fire, and that they were in a state analogous to peat, or Bovey coal, the leaves being generally cemented into one mass by a peculiar substance, which had formed, in a long course of ages, during the fermentation and chemical change of the vegetable matter which compose them. An examination of the excavations that still remain open at Herculaneum, confirmed the opinion that the manuscripts had not been acted upon by fire. He found a small fragment of the ceiling of one of the rooms, containing lines of gold leaf and vermillion in an unaltered state: which could not have happened if they had been acted upon by any temperature sufficient to convert vegetable matter into charcoal. Moisture by its action upon vegetable matter, produces decomposition, which may be seen in peat bogs in all its different stages. When air and water act conjointly on leaves or small vegetable fibres, they soon become brown then black; and by long continued operation of air, even at common temperatures, the charcoal itself is destroyed, and nothing remains but the earths which entered into the constitution of the vegetable substance. The number of manuscripts and of fragments originally brought to the museum at Portici amounted to 1,696; of these eighty-eight have been unrolled, and found in a legible state; 319 more have been operated upon, and, more or less, unrolled and found not to be legible; while twenty-four have been presented to foreign potentates.—Amongst the 1,263 that remain, and which Sir Humphry examined with attention, by far the greater number consist of small fragments, or of mutilated or crushed manuscripts, in which the folds are so irregular, as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which present a great probability of success, and of these the greater number are of the kind in which some volatile vegetable matter remains, and to which a chemical process may be applied with the greatest hopes of useful results.—Of the eighty-eight manuscripts, the great body consists of works of Greek philosophers or sophists; nine are of Epicurus, thirty-two bear the name of Philodemus, three of Demetrius, and one of each of the following authors: Colotes, Polystratus, Carneades, and Chryssippus. The subjects of these works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life and manners. *ib.*

SURVEY OF INDIA.

MANY of our readers are probably aware that a trigonometrical survey of India has been going on for several years, at the expense of the British Government in that country, and under the superintendence of officers well qualified for performing the task. Lieut. Col. William Lambton took the opportunity of this survey, to measure, at different

times, an arc of the meridian from north lat. $8^{\circ} 9' 38''$ to north lat. $18^{\circ} 5' 23.6''$, being an amplitude of $9^{\circ} 53' 45''$, the longest single arc that has ever been measured on the surface of the globe. Colonel Lambton has inserted an abstract of the principal results in a paper, which has been published in the second part of the Philosophical Transactions for 1818. From that paper we select the following facts.

The mean length of a degree due to latitude $9^{\circ} 24' 44''$ in fathoms, is	60472.83
The mean length of do. due to lat. $12^{\circ} 2' 55''$, is	60487.56
The mean length of do. due to lat. $16^{\circ} 34' 42''$, is	60512.78

These measurements, thus lengthening towards the pole, not only agree with all preceding observations, in demonstrating that the polar axis of the earth is shorter than the equatorial, but Colonel Lambton has shown, by a comparison of his measurement with a length of a degree as determined in France, in England, and in Sweden, that the compression at the poles amounts to 1-310th of the length of the axis. From this compression of 1-310th, Colonel Lambton has calculated the length of a degree of latitude from the equator to the pole; from which table it appears that the length of a degree of latitude at the equator is 68.704 English miles, at lat. 45° , 69.030; at lat. 51° , 69.105; at lat. 90° , 69.368. The mean length, therefore, of a degree of latitude is almost exactly 69 miles and 1-10th of a mile; and not, according to the common estimate, 69 miles and a half. The measurement of the arc will be possibly continued still further north, and at some future period be extended even to Delhi. ib.

OBITUARY.

DIED at Boston on the 16th ult. DR. JOHN JEFFRIES, aged 75.

Mrs. HANNAH HASKINS, aged 86, from early years a professor of the Christian faith, and an eminent example of humility, patience, and all the social and domestic virtues. Her husband died a few years since, at about the same age; and thirteen children survive their beloved and venerated parents.

At Portsmouth, N. H. on the 17th ult. the Hon. JOHN LANGDON, L. L. D. aged 79, formerly for many years Governor of New-Hampshire. In the course of his life he sustained many important offices, having been a member of the old Congress, and of the House of Representatives under the Federal Constitution. During the latter part of his life he sought retirement, and in 1813 declined a nomination to the office of Vice President of the United States, to which office had his consent been obtained, he would doubtless have been elevated. For several years past he was a member of the First Church of Christ in Portsmouth, enjoyed the consolations of religion, and seemed evidently preparing for heaven. He was warmly attached to the doctrines of grace, and nothing gave him so much pain as to see them assailed.

At the Massachusetts Hospital for the Insane, General NATHANIEL COIT ALLEN, of New Gloucester, aged 60.

At New Orleans, July 22, Mr. ZEBULON L. SHAW, aged 24, Late of Bridgewater, Mass. He was graduated at Harvard University in 1815.

In the new settlements of Lower Canada, about the last of August, of Hydrophobia, the DUKE OF RICHMOND, Governor General of the British possessions in North America, aged 55.

In London, (Eng.) the Rev. WILLIAM PERCY, D. D. Rector of St. Paul's Church, Charleston, South Carolina, aged 75. Dr. Percy was through life a zealous preacher of the doctrines usually denominated Calvinistic.

At Macdonough, N. Y. September 6, Mr. JABEZ PERKINS, and his wife, both killed by lightning, leaving seven orphan children asleep at the moment. The house was set on fire but soon extinguished.

At the village of Waterloo, N. Y. Gen. ISAAC MALTRY, late of Hatfield, Massachusetts; for many years a legislator of this Commonwealth, a highly respectable military officer. He had been for many years a member of the Church of Christ in Hatfield.

At Philadelphia, the Honorable JOHN RUTLEDGE, of Charleston, South Carolina, formerly a member of the House of Representatives in the Congress of the United States.

At Charleston, S. C. the Honorable KEATING L. SIMMONDS. It is remarkable that this gentleman and Mr. Rutledge, who were nearly of the same age, and had been intimate friends, died the same day, at the same hour.

MISSIONARY HERALD.

No. 10.

OCTOBER, 1819.

VOL. XV.

RELIGIOUS INTELLIGENCE.

SURVEY OF PROTESTANT MISSIONARY STATIONS.

(Continued from p. 417.)

WEST INDIES.

Wesleyan Missions.

[1788.] *St. Bartholomews.* Missionary: *Daniel Hillier.* Members: Whites 14; Blacks 447.

Anguilla. A missionary is to be appointed. Members: Whites 9. Blacks 160.

[1788.] *Virgin Islands.* Missionaries: *James Whitworth, George Jackson, John Colmer.*

The prospects are encouraging. The people in general appear to be actuated by a sincere desire to please God, and they walk consistently. All the expense of the mission is covered by the exertions of the people. Members: Whites 64; Blacks 1679.

HAYTI.

This ancient name of this noble island, long called *St. Domingo*, has been revived by its present inhabitants.

Port au Prince. Missionaries: *John Brown, sen. James Catts.*

This town is in that part of the island which was under the authority of President *Petion*, who afforded the most ample protection and favor to the missionaries, and which his successor President *Boyer* still continues. The labors of missionaries are increasing, and their prospects brightening.

Cape Henry. *W. W. Harvey*, another missionary is about to sail for this station which is under the authority of King *Henry*.

[1789] *Jamaica.* Stations and Missionaries. *Kingston*, *G. Johnstone*; *Spanish town*, *W. Binning*; *Morant Bay*, *W. Ratcliffe*; *Grateful Hill*, *James Underhill*; *Falmouth and Montego Bay*, *John Shipman, John Hudson*; *Port Antonio*, *James Horne*.

Appointed for this station, *Obadiah Adams*, and *Joseph Hartley*. Every station is prospering. There is a prospect of rendering the means of instruction more adequate to the wants of the numerous negroes of this important island.

Some of the negroes are so earnest in attending on the worship of God that they come 10 to 16 miles, early on Sunday morning. The people pray for the arrival of more instructors; and the ruling authorities are disposed to countenance them. Members: Whites, 32; Blacks 4842.

[1788] *Bahamas.* Stations and missionaries. *New Providence*, *Roger Moore*; *Eleuthera*, *John Turtle*; *Harbor Island*, *W. Wilson*. Appointed to *Abaco*, *John Davies*.

Notwithstanding the deaths of several missionaries the last year, and the restraints to which others have been subject, the mission itself has suffered very little loss. The converts give satisfactory evidence of piety. Members: Whites 539; Blacks 517.

[1788.] *Bermuda.* Missionary: *William Sutcliffe*. There is an appearance of persecution here. As it is unprovoked, the missionaries consider it a good omen. Members: Whites, 26; Blacks 63.

NORTH AMERICAN INDIANS.

AMERICAN BOARD OF COMMISSIONERS.

Cherokees. In January, 1817, the *Rev. Cyrus Kingsbury* arrived in the *Cherokee Nation*, selected a station now called *Brainerd* on *Chickamaugh Creek*, and commenced preparations for an establishment. He was successively joined

in March 1817, by Messrs. *Moody Hall* and *Loring S. Williams*, with their wives; Jan. 1818, by the *Rev. Ard Hoyt* and family and *Rev. Daniel S. Butrick*; and in March 1818, by the *Rev. William Chamberlain*. About the 1st of June 1818, Mr. Kingsbury and Mr. Williams and wife left this station to commence an establishment among the Choctaws. Mr. Hall and wife are about going to another station among the Cherokees.

[1817.] *Brainerd*. Missionaries: *Rev. Ard Hoyt, Daniel S. Butrick, William Chamberlain*. About 50 acres of land are under cultivation; Cherokee youths and children male and female, lodged, fed and instructed, about 70; and the number is increasing. The church consists of 13 exemplary converts, besides the white members. There is preaching regularly in the Mission House, and occasionally in different parts of the nation.

Mr. *Abijah Conger* of Rockaway, N. Jersey, is on his way with his family to take charge of the plantation, and otherwise to assist in the concerns of the Mission. Others have offered themselves for teachers, artisans, and assistants, in different parts of the work, and the establishment will soon be enlarged. Agreeably to the earnest desires of the Cherokees, local schools, as branches of the mission, are to be established as fast as convenient, in such places of the Nation as shall be deemed most eligible.

[1819.] *Yookilogee*, distant about 60 miles southeasterly from Brainerd.

Mr. *Moody Hall* is directed to reside at this place with his family, and to take charge of a local school.

Arkansaw, (Ter.) Under a pressure, which, it is devoutly hoped, will no more be felt, a portion of the Cherokee Nation, amounting to three or four thousand have been induced to remove to a territory assigned to them on the *Arkansaw River*, two or three hundred miles west of the *Mississippi*.

The *Rev. Alfred Finney* is now on his way to commence this mission, and is to be immediately joined by others associated with him.

Choctaws. The place selected for the primary establishment in the Choctaw Nation is about 400 miles south-westerly from Brainerd on *Yalo Busha Creek* (a branch of the *Yazoo*;) and in honor of the Apostle of the American Indians is called

Elliot. 1818. *Rev. Cyrus Kingsbury*, Missionary and superintendent. Messrs. *Loring S. Williams, Moses Jewell, John G. Kanouse, Aries V. Williams, Isaac Fisk*, and *Dr. William W. Pride*, assistants. The two latter gentlemen have but lately arrived at the station.

About the middle of Aug. 1818, the first tree was felled upon the spot, and by the middle of April, 7 log dwelling houses, a mill and two or three other buildings were nearly completed; about 35 acres of land were cleared ready for seed. Before the requisite preparations could be made, the Choctaws were pressing for their children to be taken, and a school to be commenced. A very considerable number attend stately on preaching. [See journal of the Choctaw mission in the present Number.]

CHICKASAWS. The people of this tribe are earnestly desirous of instruction, and preparations are making for a mission to them.

N. B. The Missionaries and assistants at all the Indian stations hold themselves sacredly devoted to the service, and labor in the various departments for no emolument or earthly reward, beyond a mere comfortable support.

SOCIETY FOR PROPAGATING THE GOSPEL.

Niagara, in Upper Canada, between lake Ontario and lake Erie. Missionary: *Robert Addison*.

Kingston, a small town in Upper Canada on the northern shore of Lake Ontario. *George Okill Stuart* Missionary to the Mohawks. *John Green*, Schoolmaster, *John Hill*, reader and Catechist.

A supply of Indian prayer books has been sent to Mr. Stuart. A version of St. Mark has been for many years bound up with the common prayer. The remaining Gospels, it is expected, will be shortly translated.

UNITED BRETHREN.

[1734.] *Goshen* on the river Muskingum.

[1734.] *New Fairfield*. In Upper Canada. Renewed 1816. Missionaries: *Bencke, Lukenback*, and *Schmidt*.

Outward difficulties were great, but the numbers are increasing, and the work of the Holy Spirit evident in the state of the people.

[1801.] *Spring Place*. Among the Cherokees. 35 miles E. of Brainerd, and about 120 N. W. of Athens, Georgia. Missionaries: Rev. John Gambold, —Gambold.*

Of the several missionaries who have labored in hope at this station, Mr. Steiner and Mr. Byhan, left the place on account of sickness of themselves or of their families. The Rev. Jacob Wohlfahrt, who was employed several years after the commencement of the mission, is dead. The Rev. Mr. Gambold and wife came to the station in October 1803. They keep a school, and are very devotedly employed in instructing the natives in the principles of religion, and in the arts of civilized life.

LABRADOR. To the present settlements of the brethren in Labrador, it is proposed to add a fourth, north of Okkak. The British Government has granted them an undisturbed possession of the coast for that purpose.

The Scriptures are by degrees enlightening the minds and comforting the hearts of the Esquimaux. The four Gospels and the Acts are read by them with delight. "We see more and more plainly," say the missionaries, "how powerfully the Spirit of Truth speaks to their hearts, by the simple reading of the Word of God."

[1771.] *Nain*. Missionaries: *Halter, Koerner, Kunath, Mueller, Schmidtman, Schreiber, and Stock*.

There are many proofs of grace among the people in the midst of great scarcity from the failure of the fishery. At the close of 1817, there were in the congregation 155; the whole number living in the settlement being 196.

[1776] *Okkak*. Missionaries: *Knaus, Kohlmeister, Lundberg, Martin, and Surman*.

Many of the Esquimaux have learned, more than ever, to value the privilege of belonging to the servants of God. In the external circumstances of the mission there is much difficulty. On the land there dwell 237 persons, of whom 178 are members of the congregation.

[1782.] *Hopedale*. Missionaries: *Beck, Knoch, Meisner, Mohrhardt, and Nissen*.

A fresh awakening has taken place among the Esquimaux. The numbers are as follows:—Communicants 50, baptised adults 25; candidates for baptism 15; baptised children 50;—in all 140 persons, beside 27 not yet baptised, chiefly children.

GREENLAND.

Stations: *New Herrnhut* [1733.] *Lichtenfels* [1758.] *Lichtenau* [1774.]

Missionaries: *Albers, Beck, Fleig, Gorcke, Grillich, Kleinschmidt, Kranich, Lehman, Moehne, and Mueller*.

Mr. Grillich writes from New-Herrnhut in July, 1817—

"Lichteneau is warm in comparison with New-Herrnhut. Having resided at Lichteneau a long time, we very sensibly feel the roughness and severity of the winters of New-Herrnhut. The last has been very severe indeed. There was no difference between Christmas, Easter, and Whitsuntide. We lay buried in snow. Even now, being the 10th of July, hardly any thing has come up in our garden. The season here seems to have become more unfavorable to vegetation. The winters are longer, the summers shorter, and the supply of drift-wood more scanty than when our mission was first established. It, is in truth, a barren and inhospitable region. You remark on the necessary diligence in learning the language. It is a difficult one, of original construction, and a dialect of the Esquimaux."

In Lichtenfels, Mr. Gorcke says they have lived in peace, and the blessing of the Lord has attended their endeavors to declare his name, and serve this congregation. The people have suffered from sickness, so that the deaths have been more than the births.

At Lichteneau the numbers were 487, most of whom were earnestly intent on living in communion with the Lord, and walking according to his word. There are 150 communicants.

Much distress is endured by the widows and orphans of Greenlanders; particularly at Lichteneau, as being the most numerous. Many heathen widows

*Others have joined this mission lately, but we have not learned their names.

seek a refuge there. The missionaries assist to the utmost; but are unable to meet their wants. Some friends in England have contributed liberally to this charitable object, nor can they better express their love to Him, who is the only Savior of that world which we have surveyed, and who will gather to himself a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the throne and before the Lamb!

JOURNAL OF THE MISSION AT ELLIOT.

March 26, 1819. This day was observed by the brethren and sisters as a season of fasting and prayer, to the end that through grace we may be prepared renewedly to enter into covenant, and commemorate the sufferings of our dying, risen, and ascended Redeemer, on the approaching Sabbath. The establishment of a church of Christ in a heathen land is an interesting event. May the Lord Jehovah found it on the Rock of ages, against which the gates of hell shall never prevail.

Sabbath 28. The articles of faith and covenant, which had been previously drawn up, were publicly recognized, and a church solemnly instituted. The holy ordinance of the Lord's Supper was then administered, and was refreshing to our languid souls. We trust the Lord was present with us. A number of our neighbors came at an early hour to witness the transactions, though the weather was very rainy and uncomfortable. It was the first time these solemnities had been exhibited before these natives. At present our little church consists of only the ten missionary brethren and sisters; yet by faith we look forward to the time, when some of these dear people will be gathered into the fold.

April 14. This day an affectionate, industrious, inoffensive old woman, named *Ell-e-kee*, more than 60 years of age, who had lived in our family for some time, was murdered about two miles from us in a most barbarous manner, on the superstitious notion that she was a witch. The circumstances were these: About a year ago a young woman belonging to *Sim uk-chit-to*, a village about 25 miles from this, became sick. She was brought to an old woman, who then lived in this neighborhood, to be cured. Their mode of treating patients consists principally in a certain species of conjuration, burning the body so as to produce large ulcers, and the application of roots and herbs, generally without any regard to the nature of the complaint. Hence, as might be expected, they as often kill as cure. The girl grew better under the care of the female doctor, who received a horse as a compensation. The father came to remove his daughter home. That night she became worse; the next night she died. This was an extraordinary case. The immediate conclusion was, that some secret enemy must have *witch shot her*, as they term it. The object now was to discover who had done it. A conjurer was applied to, and a considerable reward offered if he would detect the witch. The love of gain easily tempts them to sell innocent blood. The charge of witchcraft is seldom laid on one connected with a strong or influential family. Some of the relatives would be likely to revenge the murder.

Ell-e-kee was formerly from the Chickasaws, had no relative in this country, except a son about 20 years old, two daughters, and two grand-children. It was not likely that her death would be revenged. She was therefore proscribed as the witch, who had killed the young woman. The father, and eight or nine of his friends, armed with knives, immediately set off on horseback to despatch her. The old woman was not at home when they arrived. They searched the neighborhood inquiring for her, but no one suspected their design. They found her just after she had returned home, and told her they were hunting cattle. She set before them the best her little cabin afforded. After they had eaten, the father of the girl that died went behind the old woman, caught her by the hair of her head, and said "I have bought your life; You are a witch, and must die." She had only time to say, "Other people tell lies, and you believe them." Two others instantly fell upon her, and with their long knives stabbed and cut her body in a shocking manner, and then beat her head to pieces with clubs. As she fell, one of her little grand children caught her in her arms.

The son, who also had labored for us a considerable time, was absent from home when the horrid deed was done. About sun set he came to bring us the melancholy intelligence, and to request us to make a coffin. Brother Kingsbury immediately repaired to the fatal spot. The murderers, as soon as they had completed their work of destruction, had returned home.

The scene was solemn, and excited a train of the most interesting reflections. Around the little cabin lighted by a dim fire, sat the two daughters, and the two grand children, weeping disconsolately. In the midst, on the floor of earth lay the mangled body of the mother and grandmother wrapped in a blanket. The bloody clothes were still on her. As they held some lighted cane and opened the blanket to show the fatal wounds, the sobs and tears which burst forth, told the anguish of their hearts, and how much they loved her. What is the cause of this blood, and mourning, and woe! Ah, there is no Gospel here. The land is covered with darkness and gross superstition. And the "dark places of the earth are full of the habitations of cruelty." This tragical event proclaimed more powerfully than volumes could have done, the importance of missions. Surely Christians have been slumbering over a perishing world.

15 To-day the body of the old woman was decently interred in a coffin which we had prepared. A few of the neighbors were present, and the usual religious exercises were performed. All the clothes of the deceased, the skin on which she had slept, and the money which she had possessed, were buried with her. This is the custom of the country. A few years since it was the practice to shoot down the favorite horses, cattle, and dogs, belonging to the person who died. These facts prove the strong impression that has been, and still is, on the minds of this people concerning a future state of existence. They supposed, that those things which they used here, and especially those which they highly valued, would be equally useful and desirable in the state of being which they enter at death.

In the evening eight promising children came to attend school. They were brought more than 160 miles. Their parents had heard that we were ready to receive scholars. A special meeting of the brethren and sisters was held to know what should be done. We felt severely tried on the occasion. We were not to decide respecting these merely: if we took these we must take others. Two or three buildings more were necessary, before we could open a school with convenience. We had also as much work upon us both in doors and out, as we knew how to turn our hands to. Two of the sisters were unable to assist in the labors of the family; two only would be left to do the cooking and washing for our family, which, if we opened a school, must consist of between 30 and 40 persons; there was no prospect of hiring female help at present. If we had all the conveniences which are common in large families at the north, the case would be different, but in our present situation double the labor is necessary to do the same work. Add to this the oppressive heat which must be endured, where there is so much baking and cooking over a large fire in this climate. The want of bread-stuff was another objection to enlarging our family. There is none to be purchased in this part of the country. We expect some by water, but may be disappointed.

Notwithstanding these difficulties, we were unwilling to see these children sent home again 160 miles. We feared it would discourage the nation, and lead some to suspect we were only deluding them. Postponed a decision till to-morrow, trusting that the Lord would direct us in the path of duty.

16. A little before night we received a packet of letters from the Choctaw Agency. Among these was one from the Rev. Joseph Bullen, and one from the Rev. Daniel Smith. These contained the gratifying intelligence, that our friends in the Mississippi were making exertions to provide for us some kitchen help; and that there was a prospect of a black girl being soon sent to us. This information appeared so providential, that we considered it our duty to keep the children, and open our school, believing that the Lord will continue to provide.

18. A number of our neighbors, came to-day as usual to attend public worship. The discourse was from Psalm lxxiv, 20. "*The dark places of the earth, are full of the habitations of cruelty.*" A view was taken of the superstition and cruelty of those nations who are destitute of the light of the Gospel; particularly the superstitious and cruel practices of the Choctaws. They listened with solemn attention. We indulge the hope, that the minds of some of these people are opening to receive instruction.

The number of persons who are annually sacrificed to the superstition of witchcraft in the Choctaw nation is very considerable. In the Yello-Busha settlement alone, including but a very small portion of the whole population of the tribe, there have, within three years, been no less than *twelve persons killed for witchcraft*: viz. One in 1816; 4 in 1817; 5 in 1818; and two the present year. One other man has lately been obliged to flee to the woods, or his life would have been taken. We hope our humane government, when made acquainted with these facts, will use their influence to stay the effusion of innocent blood. Their exertions several years ago succeeded in suppressing the same practice among the Cherokees.

19. To-day we commenced our school with 10 scholars. May the Lord smile upon it, and increase its numbers and its usefulness.

20. Brother Kingsbury was attacked this morning with a chill and fever. Bleeding, and medicines calculated to arrest the disease, were immediately employed, and, by the divine blessing, had a favorable effect.

21. Brother Kingsbury is quite comfortable.

There has been a report in circulation several days, that two more females in this neighborhood are to be killed for witches. Some of the half-breed women of respectable families are quite alarmed.

Cap. Perry, the principal man in this part of the nation, visited us to day. He is fully sensible of the superstition of the Choctaws on this subject. He had been round to trace the above report, and see from whom it originated, and was led to conclude that it was only an idle rumor.

There are some circumstances, relative to the witchcraft among this people, which show the grossness of the superstition, as well as the depravity of those who support it. We have received from good authority the following account of the manner in which the Choctaws suppose witches are made. We use the term *Witch*, for the sake of conciseness. It is the common term of the country, though the persons are of both sexes.

The Choctaws suppose, that there is, belonging to the human species, and every species of animals, a great king, or presiding deity. To these supposed deities they ascribe great power and wisdom; so that the king of the most inferior species of animals is capable of controlling the actions of men, and qualifying them for the most extraordinary works. The influence which they are supposed to exercise, corresponds with their nature, or the element which they inhabit. The kings or deities of frogs, and other amphibious and aquatic animals, are employed in qualifying *rain-makers*: i. e. persons who pretend to have the power of bringing rain in dry seasons.* The king of snakes and other venomous and malicious animals, exert their influence in making *witches*, or those who distress and destroy mankind. To these presiding deities they give different names. Those which belong to the human species are called *Co-an-on-gush-ab*, or the *little folks of the woods*. These also have sometimes a hand in making witches. The kings of the various tribes of animals and birds are called after the names of their respective tribes, with the addition of some epithet to point out their distinguished rank. They are invisible, except on certain occasions, and to those who are to be inspired by them. If a person is to be a famous bear-hunter, to lead his people to war, or to have the power of making rain, or of destroying others by witchcraft, he must be qualified for the work by these supposed deities. For this purpose such people are visited at some period of their lives by the *great wolf*, the *great bull-frog*, the *great snake*, or by the *little folks of the woods*,—and are detained or kept in their power a certain length of time, during which they are amply qualified for their extraordinary employments.

* The following humorous story we had from the public interpreter, which illustrates more clearly the ideas of the Choctaws on this subject.

"An Indian, who had been drinking pretty freely, was returning home one night, when he was taken prisoner by the *great bull-frog*. He thought of many things to represent the enormous size and power of this animal, but nothing was so great as the *great bull-frog*. The monster first bound him hand and foot, then produced an immense quantity of water around him, until he was completely engulfed in a large pond. In this the great bull-frog made him swim and dive, until he could perform those acts with the greatest expertness and ease. He was then commanded to die, which he did with the same ease, and returned again to life. After being detained, and made to go through various evolutions in the watery element, during the whole night; he was in the morning set at liberty; and from that time was considered one of the most remarkable *rain-makers* in the country."

Those persons who make pretensions to the power of witchcraft, often boast of their ability to destroy those who offend them. This sometimes brings upon themselves merited punishment.* But it often happens, as in the case of the old woman mentioned above, that those who are proscribed as witches made no pretensions to the art, and are selected merely because they are obscure, and want friends to avenge their death. For though young and old appear to believe in the superstition; yet the friends of the person killed, if powerful, would be disposed to avenge the murder.

The Choctaw doctors of both sexes, when likely to fail of performing a cure, have recourse to some artful expedient to preserve their reputation, and to prove that their patient is suffering under the effects of witchcraft. For this purpose, they secretly prepare bloody hair, pins, small sticks, &c. These they conceal in their mouth, and then applying their lips suck those parts of the diseased person which are most painful. After a while some bloody hair is spit out, then follow pins and sticks. The simple people do not suspect the deception, and are all convinced, that the unhappy person has been "*witch-shotten*."

The Indians suppose that half-breeds and white people eat so much salt, that the witch arrows will not stick in them.

22. The Lord is merciful, and we would speak his praises. This morning sister Williams was delivered of a fine son. Both are likely to do well. Removed as we are from human aid, in times of difficulty and danger we feel constrained to record the kindness of our covenant God. Surely those who trust in him shall never find his faithfulness to fail. But our faith is often tried. Brother Kingsbury has a renewed and more severe attack. It assumes the appearance of a continued bilious fever.

23. Brother Kingsbury continues very sick,—at times deranged. But the medicines have a favorable operation. Sister Williams and the little son are very comfortable. Sister Kanouse is unwell.

24. Sister Kanouse is better. Brother Kingsbury's symptoms are also more favorable.

Sabbath 25. We were gratified to day by the presence of a goodly number to unite with us in public worship. A portion of Scripture was read by the brethren, and observations made which were heard with attention. Brother K. was able to sit up an hour or two to-day.

29. A boat arrived from Natchez, which brought some flour and other provision for the mission. But we were much disappointed in not receiving some articles which we expected from the north, and which we greatly need. Brother K. is recovering, his fever has become a regular intermittent. Late rains have been excessively heavy. The creeks in every direction have overflowed their banks.

May 2. A half breed, who lives about seven miles distant, sent us word that his youngest child, one year old, was at the point of death. He wished brother Kingsbury, if able, to visit him; and if not, one of the other brethren. Brother Williams went. The child was dead before he arrived. He tarried, attended the funeral, and was requested to perform religious exercises. Our neighbors are beginning to think it proper to send for the missionaries when they are in affliction.

3. We have occasion once more to record the mercies of our covenant God, in the remembrance of his gracious promise. This morning sister Jewell was safely delivered of a daughter, and both the mother and child are remarkably comfortable, considering the feeble health sister J. has lately experienced. In all our sickness our circumstances have been ordered in infinite mercy. The Lord has indeed been kind to us.

4. Have been informed that a half breed of some education, who has a store about two miles from us, has refused trading on the Sabbath. He has for some time been very attentive at our meetings, and shows a respect for religion. Yesterday a white man tendered him the money for some articles, but he refused

* An Indian, named *Na-tuk-in-che*, who pretended to be a conjurer, was applied to, to designate the person who had killed another, as was supposed, by witchcraft. He soon marked out a man as the perpetrator of this deed. He was presented with a horse as the reward of his discovery. The horse he sold for whiskey, with which he got drunk, and in his fit of intoxication threatened to destroy by witchcraft two other Indians who had offended him. They took the alarm, and killed him on the spot. Thus the horse which he received as the price of innocent blood, purchased the whiskey which occasioned his own death.

to open his store. This is the more noticable, as there is another store within half a mile, kept by white men, who trade with all who come.

6. Sister Kingsbury is quite sick. Brother K. is able to walk out and ride a little, but is very weak; and every second day has a slight ague and fever.

8. Brother A. V. Williams has for some time been feeble in health; to day he is very ill, and threatened with a fever. The Lord sees that it is necessary to try our faith by carrying us through the furnace of affliction. If it serves to break our attachment to this world, and engage us more entirely in our work we shall have occasion to rejoice.

Sabbath 9. Had religious exercises at the mission house, and also at Mr. F.'s, the merchant abovementioned. In a very affectionate manner he told us that his house was open, and that he should be glad to have the privilege of spending the Sabbath in a religious way.

10. How often have we occasion to adopt the language of the Psalmist, and say, Bless the Lord, O my soul, and forget not all his benefits. All the sick in our family are much better, and there is a favorable prospect of their recovery.

11. We have just learned, that a merchant from this neighborhood, who went to Natchez a short time since, has sold his boat, and will return by land. This is a great disappointment, as we expected many supplies by this boat, which we greatly need.

13. In the evening six drunken Indians came to the house, and wanted something to eat. Considering that they are so outrageous when intoxicated, we thought feeding them the shortest way to get rid of them, and gave them a dish of *Tom-ful-lah*, which they ate, and soon went off. They were distinctly told, that our house was no place for drunken Indians; and that we could never consider them as our friends.

14. God's ways are not as our ways. An addition has been made to our sick family, which we, poor short sighted creatures, thought already too large. The father of two of our scholars reached our house this evening, very sick with a pleurisy. This is the fourth day from his attack, and nothing has been done for his relief. It was with great difficulty he reached our house. His distress is extreme. The remedies prescribed in such cases were immediately applied, and by the blessing of God, with good effect.

15. The sick man is somewhat relieved, but is still exercised with much pain. Brother and sister Kingsbury still continue quite feeble.

Sabbath, 16. Not so many as usual attended public worship. Those present were attentive, and some of them solemn. We have great hopes that Mrs. P., the wife of the Chief of this district, has experienced a saving change of heart. She gives much satisfaction by her conduct and conversation. Brother K. was able to speak a short time to-day.

18. Sister Jewell has been feeble since her confinement. She has been exercised with severe pain in her head, and has been twice threatened with a fever; but timely application of medicine was instrumental in removing the dangerous symptoms. Brother A. V. Williams is laid by with severe pain in the head and inflammation of the eyes.

25. The sick man was able to ride to his friends, about seven miles distant. Our circumstances rendered it very inconvenient to receive him into our family; yet we rejoiced that he was able to reach our house; as it seemed the means in the hand of God of saving his life. He expressed much thankfulness that his lot had been cast with us during his sickness. Happy would it be, if he should derive any spiritual benefit from this season of affliction.

21. Have at present but one hired man, except occasional help from Choctaws. Another came to day and offered to hire, whom we accepted.

22. Brother Kingsbury had a more severe fit of the ague to-day than for some time before, which has reduced him very low. But, blessed be God, he supports us under our afflictions, and carries us through one week after another, when hope had almost failed us.

Sabbath, 23. A goodly number attended our meeting to-day, and were attentive.

26. Two more men came to-day, whom we employed to labor for a while.

28. Had the pleasure of receiving a small packet of letters, and the Panoplist for March. It is refreshing in this wilderness to hear from the busy world, particularly of the triumphs of Zion's King. Among the letters was a very interesting one from brother Chamberlain, giving a particular account of the school at Brainerd. We feel deeply interested in all that concerns those dear children.

June, 2. Of late we were depressed with anxiety that we had no more help to get our buildings forward. The interposition of Providence in this respect, has been remarkable. The three men whom we lately hired are very serviceable. This evening another man came, recommended by one of our friends.

Brother K. is much better, has had no return of the fever for several days. The rest of the family now enjoy tolerable health.

8. Brother Kingsbury was called to attend a wedding. It is very natural for these people, either from their good sense, or from the principle of imitation, to fall in with the customs of their more civilized neighbors. The bride was a half breed; her parents are wealthy. She was handsome in appearance,—modest and dignified in her deportment. A want of mental cultivation was all that rendered her inferior to young ladies of the first rank in our own society. She was married to a respectable white man.

10. Our family, particularly the scholars, have been much afflicted, of late, with sore eyes. The inflammation has been so great as to deprive the patient entirely of sleep, and to require the most efficient remedies, as topical bleeding and blistering, to give relief. Brother Kingsbury has been confined to his room three days by a very obstinate case of this disease.

16. Brother K. left home to-day on a journey of about 60 miles, in hopes that it might be beneficial to his health, and also for the purpose of procuring some cows for the use of the mission.

25. Sister Kingsbury was taken sick with the dysentery.

26. Brother Kingsbury returned, and brought seven cows and calves. The fatigues and exposures of the journey proved a temporary injury to his health. Three more scholars, who had been waiting our permission, came with him to join the school.

During this journey brother K. conversed with some influential men in the nation, who appear much interested to have more ample means provided for extending the blessings of education to the numerous children in this tribe. It is probable, that there will be a council convened soon, to whom the subject will be submitted.

July 1. The brethren Jewell and Kanouse set off on a journey of about 30 miles, after some cows and steers that we had purchased.

2. Brother Williams's little babe is sick. Its disease we do not well understand,—should not be surprised if they should soon be called to resign the short loaned blessing. Brother and sister Kingsbury are better.

3. The brethren returned with three cows and calves, and three steers. Two of the latter we intend to break to the yoke; the other was a present from a half breed, who has a daughter in our school.

Sabbath 4. Agreeably to previous appointment, brother A. V. Williams and sister Chase were united in the solemn ordinance of marriage. The ceremony was performed in the presence of the congregation at the commencement of the morning exercise. In the afternoon, the sacrament of the Lord's Supper, which had been delayed on account of brother Kingsbury's ill health, was administered, and brother Jewell's babe was baptised. The transactions of the day were interesting, and we hope profitable.

The Lord is giving us new occasion to speak of his goodness. Brother Williams's babe was thought to be dying, but is now revived, and its symptoms are more favorable.

5. The man we last hired is a good cook, and we are so much pleased with his conduct, that we shall employ him for the present in the house. We were disappointed in obtaining a black girl as we expected, but our Heavenly Father has supplied our wants in a way we had not thought of.

6. The little babe is better, and there is a prospect of its recovery. May its life be spared, and may it yet become a chosen instrument of good to the poor heathen.

Sabbath 11. Brother Williams's babe was baptised. It has nearly recovered,

14. Brother Kanouse has been ill for several days. We were apprehensive he would have an attack of the fever; but now have hope that he will soon be restored to health. Of late he has been feeble.

July. 15. Our school at present consists of 20 scholars, who in aptness to learn, industry, and general deportment, are not inferior to those at Brainerd. We have no evidence that any of them are pious.

(To be continued.)

LETTER FROM THE MISSIONARIES AT BOMBAY TO THE REV. DR.
WORCESTER.

REVEREND AND DEAR SIR,

By the close of another year, and by the period for transmitting our joint communications to the Board, we are now called to the pleasing duty of addressing you, and through you our beloved patrons in our native land. A greater length of time than usual has now elapsed since we last addressed you, owing to the increase of our number, which renders it less convenient for us all to meet for consultation about our joint communications, and for executing them.

Our last letter to you was dated, July 13, 1818, and forwarded by Capt. Edes of the *Cicero*. In that communication we acknowledged the receipt of yours of Dec. 8, 1817, and one from Mr. Evarts, both sent by the *Cicero*, Capt. Edes. Since then we have received no communications from any member of the Board, with the exception of a letter from Mr. Evarts, written at New York, and forwarded by the *Braganza*, Capt. Newcomb. In August, we learned with much regret, that what was sent for us in the *Dromo*, (viz. three packets containing books, pamphlets, and a half vol. of Rees' Cyclopaedia,) were lost, the vessel in which they were sent from Calcutta, being wrecked on her passage to Bombay.

Through divine mercy we are all well at present. But since the date of our last letter, we have been visited with sickness. Brother Nichols, in the latter part of October, had a severe bilious attack, and was brought so low, that his life was almost despaired of. But it pleased God in his sovereign mercy to raise him up from the brink of the grave, and to restore him speedily to his accustomed health and strength, that, as we trust, he may live and accomplish the work of an evangelist among the heathen. May the God of all mercy grant, that our forfeited yet spared lives may be sacredly devoted to his service and glory.

While entering on the detail of our missionary operations, we cannot forbear expressing our regret, that the period since our last has furnished so few incidents worthy of any particular recital.

1. *Our preaching.* For some time past we have held no public exercises in English except at our own house on Sabbath morning, when a few persons usually attend with us.

We continue our method of daily going about among the heathen, for the purpose of preaching Christ to them in a manner more or less public, as we may have opportunity; at the same time distributing books to such as may seem desirous and able to read them.

It will, no doubt, be grateful to the feelings of the Board to reflect, that five of their missionaries in the same region, and in the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen.

The field of our labors has been enlarged in other respects. In October brother Newell visited Caranja, an island in the harbor of Bombay, containing about 10,000 inhabitants, mostly Hindoos. He visited the principal villages on the island, preached to numbers of the people, and distributed 100 books; and after his return as many more were sent thither for distribution.

In the same month brother Hall visited the district of Choule, a place situated on the coast, 25 or 30 miles to the south of Bombay. This was a place of great importance under the Portuguese government, and the stupendous ruins of their fortifications, their ecclesiastical and other public buildings, strikingly evince the opulence and power which that government once possessed there. But so complete has been their fall, that not so many as 200 catholics are now to be found in that region.

In the district of Choule, not more than six miles in length, there may be about 50,000 inhabitants. Brother Hall visited the principal towns and villages, preached to and conversed with large numbers of the people, and distributed about 200 books, and soon after his return sent more than 400 there for distribution. He found in Choule about 45 Jewish families, apparently in a state of extreme indigence and degradation. They have no synagogue, but perform their religious services in a private house.

About eight months ago this place was in the hands of the Mahratta king; but is now an English possession, and may be considered as accessible to missionaries. How desirable that a missionary should be stationed there to impart the word of life, to the tens of thousands of heathens, who are all within five or six miles of the landing place.

About the same time brother Newell visited Bankote, an English possession about 60 miles to the south of Bombay. He also went into some of the neighboring towns, preached to the people, and distributed about 300 books.

During the present month brother Hall has visited Cullian, a large town on the continent, about 15 miles E. of Tanna; and also Basseen, another large town on the coast, about 30 miles to the north of Bombay. In these places he imparted instruction to a large number of people, and distributed more than 500 books.

Our experience of this mode of laboring has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching, and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He who has helped us thus far, will enable us to go on, extending our labors farther and farther; and we would rest assured that our labors will not be in vain in the Lord.

In expectation that remittances would soon be made for the purpose of providing a place for public worship, we have recently made further inquiries relative to the subject. Though there are difficulties in our way, we shall hope, when furnished with pecuniary means, to procure, in some way, a suitable building for this very desirable object.

2. *Schools.* These were *eleven* in number when we last wrote. We have now *fourteen* on the island of Bombay, and *two* at Choule, the place which brother Hall visited some time since.

For various reasons we thought it desirable to establish schools on the continent. Schools being fixed in the large towns there, the superintendence of them must open to us an extensive intercourse with the people, and afford new and important facilities for diffusing Christian knowledge in other ways in addition to what would be taught in the schools.

With respect to Choule, the circumstances were very favorable. At the time brother Hall visited the place, it was said there was not a single school in operation. The people, understanding that we contemplated establishing charity schools, favored the object, and several persons requested to be employed as teachers. The Jew, who has been employed as teacher of the Jewish school in Bombay, was from Choule, and was willing to return and teach a school there. We had found him to be a well qualified and faithful schoolmaster. Accordingly, about the middle of the last month, he was sent to Choule, with directions to open one school in the large town of Rawadunda, and to employ one man to teach another school in a neighboring village. The first school was expected to embrace the Jewish children, and more or less children of other descriptions. Forty boys have already joined the school, 30 of whom are Jews; and the number is increasing. The other school has twenty-five boys, which number is also increasing. Within the compass of five or six miles there are other populous villages where schools are equally needed, and where, as we are informed, there are boys in readiness for four more schools.

We some time since concluded to establish at least one school in the island of Caranja, visited some time since by brother Newell; but it has not yet been commenced. We hope that before long we shall see flourishing schools both here and at Choule. But we should much more rejoice to see a missionary at each of those stations, to give greater effect to the school, and to teach the risen, as well as the rising generation, the words of eternal life. Each would have an ample field equal to his utmost exertions; and we cannot forbear to raise our supplicating voices in behalf of these still neglected perishing thousands, and to entreat, that ere long they may be furnished with spiritual teachers to guide them into the right way of the Lord.

The large towns of Cullian and Basseen, visited by brother Hall, present additional openings for the establishment of schools, and so do other towns less distant from Bombay. We cannot speak with precision, as to the extent to which the schools might be carried; but we are sure they might be very greatly extended, and we feel very desirous that this should be done. Yes, we more than ever

desire it, for our further experience and observation have served the more deeply to convince us of the eminent importance of such schools, and of their powerful agency in the diffusion of Christian knowledge.

With the hope and confidence, that the benevolent Christian public will cheerfully continue to furnish the requisite means for continuing and extending these schools, we would submit a few additional remarks concerning them.

1. With respect to the actual expense of the schools. As a general rule, we give the teachers at the rate of 20 rupees a month for 100 boys, and from one to three rupees a month for the rent of a school room. Allowing, on an average, 50 boys to a school, and two rupees for rent, the monthly expense for teaching 100 boys is 24 rupees, or about 11 dollars. From this statement any one may judge with sufficient accuracy of the actual expense of that plan of schooling which we have adopted, and which we wish to extend.

2. As a motive to encourage the patronage of this schooling system, we briefly state what is taught in the schools, though it will be in part a repetition of what we have before communicated.

As a thing of course, the children are taught reading, writing, and arithmetic, in their own language. Special pains are taken to bring them forward in reading,—an exercise greatly undervalued and very little encouraged in their own schools. Besides, as the schools are chiefly designed for the poor, who do not think themselves able to provide instruction for their children, by means of them large numbers are instructed in the art of reading, &c. who otherwise would never be able to read, and consequently, in no capacity to be benefitted by the Scriptures, if given to them.

To increase the proportion of people in a community who are furnished with the art of reading, writing, and arithmetic, is to raise that community in the scale of intellectual being; and as charity schools for the education of the poor and destitute obviously effect this, they certainly claim the approbation and patronage of every friend of humanity. But this is by no means the chief motive. It will be remembered that these schools are filled with heathen children, who, in a few years, are in no small degree to give a character to the community to which they belong. In these schools, in addition to the ordinary branches of learning, these heathen youth are taught the fundamental principles of Christianity. Instead of heathen fables, the first thing put into their hands to read is the pure Word of God, which is able to make them wise unto salvation, through faith in Jesus Christ. Such portions are selected for them as are best calculated to store their tender minds with divine knowledge. The most important moral precepts are enforced upon their hearts. They commit to memory the Decalogue, and forms of prayer.

Thus are these heathen children daily employed. Is not this simple statement enough? Will—can the disciples of Jesus, can the friends of mankind withhold their silver and their gold, so long as there is a call for another such school among the heathen? If more argument were necessary, much more might be said. But we must forbear to amplify. We would only add, that this method of schooling has very far exceeded our anticipations. We find no obstacle to the multiplying of our schools, and none in our way of teaching in them whatever we please. If we only had time, we might visit and catechise each school every day, and, in some respects, we are under as great advantages for imparting a religious education to these heathen children, as if they were brought up in our families. We are therefore earnest in pleading for these schools, that they may not only continue to be supported, but that they may be greatly extended.

At the same time would we desire to acknowledge with unfeigned gratitude, that liberal patronage, which the Christian public in our native land have hitherto extended to the various objects of our mission, and which we hope never to forfeit.

The demand for books has been greatly increased during the last four or five months. A large number has been distributed, and some of them have been sent to a considerable distance on the continent. A few copies of the reading school-book were sent, some months since, to a large town about 20 miles to the east of Bankote, and were so highly approved, that they were immediately introduced into the principal schools there, and a further supply was requested through an English gentleman residing at that place. The supply desired has since been forwarded. A number of copies of the Gospels, and of the Acts, and tracts were distributed in the same place through the same gentleman. He also

remarked, concerning a copy of Matthew and Acts bound together, that an officiating *bramhun* of the principal temple in that place, asked for it, and it was given him on condition that it should be publicly deposited in the temple, for the use of all that might wish to read it. On this condition it was received, and the gentleman had ascertained that it was accordingly deposited and actually read.

We have now given a general view of our missionary operations to the present time. While we regret that we cannot send you the joyful tidings of wandering souls gathered into the fold of Christ through our ministry, we think we have great occasion to bless God, who has enabled us to do so much for the diffusion of divine knowledge in this heathen land; and we would indulge the consoling hope, that the precious seed which has already been sown, and which is daily spreading more widely around us, will not be suffered to perish, but will, in due time, be made to spring up and bring forth fruit to the glory of God, and the salvation of some of this heathen people.

Nothing of special interest relative to missionary operations in this country, has recently come to our knowledge. Some time since a communication was received, through the missionaries at Surat, from Mr. Mead, a missionary from the London Society, in Travancore. In that letter, Mr. Mead says, that "Things are very encouraging—that many are embracing Christianity."

It affords us great joy to hear of the exertions which are making for the salvation of the poor savages, and of all the success with which God is pleased to crown those exertions, and also to hear of the great variety of plans and labors going forward in our native land for the enlargement of Zion. May God increase them an hundred fold, and crown every one with abundant success.

We conclude by offering our affectionate salutations to you, dear Sir, and through you to the Board,—renewedly commending ourselves to the Christian remembrance and continual prayers of all while we remain,

Your brethren and fellow servants in the Lord—

G. HALL,

S. NEWELL, H. BARDWELL,

J. NICHOLS, A. GRAVES.

Bombay, Dec. 31, 1818.

P. S. Since the date of this letter, a note dated Jan. 8th, has been received from brother Nichols, in which he writes:

"I have established a school with favorable prospects in Tanna, and also one at Cullian, which I intend soon to visit. I have had repeated conversation with a *bramhun* from Basseen, and expect him in a few days to go there and commence a school. I am much encouraged with the prospect of schools in other places in this quarter."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
FROM AUGUST 16th. to 31st.

		Total.
Andover, Ms. a charity box, by Mr. H. Bingham,	\$ 1 00	
Ararat, Pen. The Fem. Soc. by H. Hudson, Esq.	14 00	
Boston, a charity box kept in the shop of Mr. John Gulliver, for Am. Ind.	3 20	
The Fem. Juv. Soc. for JOSHUA D. BRAINERD, by Mary Evarts, Treas.	30 00	\$120 00
The For. Mission Soc. by Jeremiah Evarts, Treasurer,	408 96	5,080 61
Braintree, Ver. a collection. for the Arkansaw Miss. by the Rev. A. Finney,	11 41	
Bridgewater, Mass. (E. parish,) Fem. Cent Soc. by Deborah Reed, Treas.	18 45	
Brookfield, Ver. a collection from individuals, for the Arkansaw Mission, by the Rev. A. Finney,	7 02	
Dracut, Ms. (W. parish.) the monthly concert, by Mr. H. Bingham,	7 29	36 41
Durham, Con. Heath. School Soc. by Timothy Stone, for ed. heath. youth, remitted by H. Hudson, Esq.	24 00	59 25
Franklin, Con. Fem. For. Miss. Soc. by H. Hudson, Esq.	22 00	185 00
Granby, Con. Fem. Beneficent Soc. by Mrs. Robbins, Treas. for the For. Mission School, remitted by H. Hudson, Esq.	17 00	50 00
Great Bend, Pen. The Fem. Society by do.	5 14	
Hatfield, Mass. Mrs. L. Partridge, of which one half, is for the miss. to Jerusalem, by the Rev. Dr. Lyman,	10 00	
Holden, Ms. Individuals, to purchase Bibles for the Choctaw Mission, by Mr. I. Fisk,	12 00	
From the family of — Davis, Esq. by do.	1 00	
From friends of Missions, by do.	8 37	

<i>Knoxville, Ten.</i> the Rev. D. A. Sherman, by do.	\$2 00	<i>Total.</i>
<i>Larvestville, Penn.</i> the Fem. Char. Soc. by the Rev. Oliver Hill, remitted by H. Hudson, Esq.	5 21	
<i>Mansfield, Con.</i> the Newell Society, by Elizabeth S. Salter, Treas. remitted by H. Hudson, Esq.	26 60	\$116 20
School children, for ed. heathen youth,	2 50	
<i>Middlesex County, Con.</i> the For. Mission Soc. by Clark Nott, Esq.	8 50	710 61
<i>Nelson, N. H.</i> from a school, for schools among the Indians, by Rev. Z. S. Barstow,	1 62	
<i>New-York,</i> from Mr. Anson G. Phelps,	100 06	
From his four little daughters, rewards for certificates obtained at school: viz. Elizabeth W. and Melissa \$1 each; and from Caroline, and Harriet Newell, 50 cts. each,	3 00	
<i>North Bridgewater, Ms.</i> two little girls, saved by abstaining from sugar, for ed. heathen children,	1 00	
<i>North Granville, N. Y.</i> Fem. Cent Soc. for the mission at Brainerd, by Hannah Hall, Treas.	30 00	
<i>North-Mansfield, Con.</i> the monthly concert for Christianizing the heathen of this country,	2 40	
<i>Paxton, Mass.</i> the Fem. Char. Soc. for purchasing Bibles and Testaments for the Choctaw Mission, by Mr. I. Fisk,	19 00	
From individuals for the same purpose,	5 75	
<i>Pomfret, Ver.</i> Mr. David Dana, for the Arkansaw Mission, by the Rev. A. Finney,	2 00	
<i>Poultney, Ver.</i> the Fem. Soc. in aid of For. Missions, by Emily Brace, Tr. remitted by S. W. Dana, Esq.	15 00	34 26
Gentlemen's Soc. in do. by S. W. Dana, Esq. Treas.	7 00	24 15
<i>Roxbury, N. H.</i> from a School, for schools among the Indians, by the Rev. Z. S. Barstow,	1 63	
<i>Rutland, Mass.</i> Individuals, for purchasing Bibles for Choctaw Mission, by Mr. I. Fisk.,	1 00	
<i>Saybrook, Con.</i> contributed by children in District schools, in the 2d society, for ed. heathen chil. by H. Hudson, Esq.	17 00	
<i>Shoreham, Ver.</i> the Fem. Cent Soc. by Lydia Bell, Treas.	20 00	156 72
<i>Shrewsbury, Ms.</i> Mr. S. Goddard, by Dr. Pride,	1 00	
<i>Stockholm, N. Y.</i> the Philadelphian Soc. by Azariah Rouse, Treas.	11 00	
<i>Townsend, Ms.</i> Association of Young men, \$3 of which are for the Mission at Brainerd, by Mr. Cushing Wilder,	12 25	55 75
Mr. Benjamin Spaulding,	1 00	
Mr. Zachariah Hildreth, Jun.	1 00	
<i>Tunbridge, Ver.</i> The Rev. David H. Williston, by the Rev. Dr. Lyman,	50 00	
<i>West Hartland, Con.</i> the Char. Soc. by Laura Ensign, Treas. remitted by H. Hudson, Esq.	25 50	43 50

Unknown.

From a "friend of Missions," one half for the support of missionaries, and one half for the translations, enclosed in a letter, without date or post-mark,

100 00

Amount of donations received from Aug. 16 to 21, \$1,073 80.

Donations received from September 1st to 15th.

<i>Antrim, N. H.</i> From the monthly concert, by the Rev. J. M. Whiton, for the Mission at Brainerd,	\$4 81	
<i>Ashby, Ms.</i> monthly concert, by Mr. Jonathan Blood,	4 50	19 00
<i>Augusta, N. Y.</i> by the Rev. L. Parsons from several individuals, as follows;		
Rev. Ely Burchard \$10; John Fish, \$3; N. Lewis, \$1,	\$14 00	
John Lewis, Eben Ranney, \$5 each; Levi Knox and wife \$3.50,	13 50	
O. Ranney \$1; John Thompson \$2 50; Emily Thompson \$1,	4 55	
A friend \$1 50, G. Prentice \$3; Wm. Greenleaf 50 cts.	5 00	
Thos. Spaulding, E. Strong, Philo Stilton, \$1 each,	3 00	
A Friend \$2; Luther White \$2 50; Newton Smith \$2,	6 50	
David Mason \$1; A friend \$1; S. Allen 50 cts.	2 50	
E. Hodges and wife \$5; B. and J. Allen \$5,	10 00	
John J. Knox and wife \$7; Mr. Bingham \$1,	8 00	
E. Jackson \$2; a few children 1 37,	3 37	
Polly Ambler \$2; Melissa Moss \$5; Mrs. Porter \$1,	8 00	
Several small donations,	2 67	
Caroline and Eliza Ambler \$1; Clarissa Ayres \$1,	2 00	
Mrs. Kendall, Mrs. White \$1 each; Catharine Freeman \$1,	3 00	
E. Herrick \$2; Diantha Fish \$1,	3 00	
Contribution at the monthly concert,	1 87	
Mrs. Hutchinson and daughter,	75	
Jared Morse, Phillip Pond, Ezra and wife, \$10 each,	30 00	

Total.

Erastus Lewis, Samuel Allen 2d. and wife, Isaiah Allen 2d. and wife, \$6 00 each,	\$18 00	
Benj. Warren, Salmon Strong, Truman Hinman, Nathl. Rose, and family, Philo Soper, David Ambler and wife, Mary G. Chandler, Samuel Spaulding, Nathan Davis and family, \$5, each,	45 00	
Nathaniel Dodge \$4; John Goodhue and wife, Elisabeth Camp, Amos Parker, Lebbeus Camp, \$3 each,	16 00	
Oliver Robbins \$1,50; Sally Arnold, Mary Greenleaf, Elisabeth Greenleaf, Clarissa Combs, Sally Bartlet, Robert Darlee, Bristol Hall, Deborah Allen, Jeremiah Reynolds, John Whitehead, Jerusha Chancey, Lucy Ward, \$1, each,	13 50	
Mrs. Barker, Leonora Cook, Amanda Curtis, Wm. Greenleaf, (in addition,) Lydia Fish, Redel Farnsworth, Harriet Goffe, Sarah Richardson, 50 cts. each; Mrs. Rockwood, 25 cts.	4 25	
Abigail Chandler, Amadeus Stilson, Samuel Morse, Henry Goffe, Reuben Hurd and wife, Miles Carrington, Abel Guthrie, Abner Ranney and wife, Abner Ranney, Jun. \$2, each,	18 00	
Sewall Snow, John Knox, \$2 each; Eldad Hart, \$1 12,	5 12	
Cash to balance,	13—241 66	
Back Creek, N. Car. The Donation Soc. by J. Andrews, Treas. remitted by T. Dwight, Esq.	43 00	\$70 00
The Union Moral Soc. by do.	5 00	10 00
Baltimore, The Fem. Mite Soc. by the Treas.	250 00	1,300 00
Bath, N. Y. Mrs. Hannah Mc Clure, by Dr. Niles,	1 00	
Boston. United Monthly concert of the Old South and Park Street chhs. for the mission to Jerusalem,	44 00	498 39
Several ladies for the education of a female Cherokee child at Brainerd named MARY MASON, by Miss Harriet Moore,	25 00	85 00
A widow's mite from a "well wisher," for the Mission to the Sandwich Isls. by the Rev. William Jenks,	5 00	
Brattleborough, Ver. (w. parish,) Fem. Cent Soc. by Mrs. Palmer, for schools among the Am. Indians,	\$20 00	
For the For. Mission School,	26 00—46 00	122 92
Brentwood, N. H. The Fem. Cent Soc. for the publication of the Gospel in India, by the Rev. Chester Colton,	17 00	
The Young Ladies' Reading Soc. for the School at Brainerd,	5 00	
Brookfield, Con. the Fem. Char. Soc. by Mr. Orrin Fowler, Treas. remitted by T. Dwight, Esq.	19 50	29 50
Butternuts, N. Y. The Married Ladies' Miss. Soc. by the Rev. Seth Williston,	18 60	29 80
The Young Ladies Miss. Soc. in do.	3 50	17 12
Clinton, N. Y. from the following gentleman and ladies, viz. Theodore Gridley, John Clark, Ozias Marvin, \$5, each; Walter Pollard, \$3; Chancey Burritt, \$4,	\$22 00	
Noah Yale, Henry J. West, John Newell, Curtiss S. Parmelee, \$1 each, Elihu Hastings, 25 cts.	4 25	
Edgar Mygatt, 12 cts. Alston Mygatt, 13 cts.	25	
Chester Parmelee, \$1; Seth Hastings, \$2,	3 00	
Family of Sylvester Gridley,	3 00	
Phila Parmelee \$1; Eunice Hastings and daughter \$1,	2 00	
Frances S. Noyes \$1; Dolly Stanton, Abi Mygatt 25 cts. each,	1 50	
Anna Parmelee, Eliza B. Butler, 50 cts. each,	1 00	
Mary Wright \$2; Diana Yale \$1; Chloe Woodruff \$1,	4 00	
Hadassah Gridley 50 cts. Chloe Gridley and daughters 75 cts.	1 50	
Harriet Root 25 cts.	5 00—47 50	
Isaac Williams,		
Colchester, Con. the Cherokee Missionary Soc. by Mr. Roderic Chamberlin	24 00	
Conway, Ms. the Young Men's Char. Soc. by Mr. Joseph Avery, Treas.	16 87	89 90
Durham, Con. A friend of Missions, by T. Dwight, Esq.	10 00	
Durham, N. Y. Collection at the mon. concert, by the Rev. Seth Williston,	2 80	14 80
From a friend of Missions, "a balance due,"	5 10	
Fairfield County, Con. For. Miss. Soc. of the Western District, by M. Marvin, Esq. Treas.	21 00	651 25
Fairhaven, Ms. the Family mite-box, of Mr. Ansel Jenne, by the Rev. S. Holmes,	2 00	
Falmouth, Ms. For. Miss. Soc. by Mr. Thacher Lewis, Treas.	45 00	119 00
Gloucester, Ms. Fem. Miss. Cent Soc. by Mrs. Hartshorn, Treas. for For. Missions, \$30; Domestic, \$18; Heathen School Fund, \$8,	56 00	185 00
Greenwich, Con. Fem. For. Miss. Soc. by Mrs. Walker, Treas. remitted by T. Dwight, Esq.	58 00	368 75
Heathen School Soc. for use of h. schools, by Sarah Lewis, Treas.	52 00	155 06
Groton, N. Y. Fem. Char. Soc. by Mary Dean, Treas. for the Jerusalem Mission,	12 00	20 00
Dr. Nathan Branch, for same object, \$3; Other individuals, \$2 50	5 50	

Guilford, Con. (1st. Soc.) monthly con. for prayer, by the Rev. Mr. Dutton,	\$4 72	Total.
Hendon, Con. Fem. Cent Soc. by the Rev. Mr. Coleman,	17 00	57 00
Hartford, Con. Soc. of Young Ladies in the school of Dr. Lyman Strong, for		
ed. a hea. child at Bombay,	9 00	
Young gentlemen in the same school, for ed. children at Brainerd,	3 00	
Hatfield, Ms. the Fem. Ed. Soc. for the child named JOSEPH LYMAN, by		
Mrs. H. Partridge, Treas.	30 00	\$ 60 00
Part of a legacy of \$200, bequeathed by Capt. Perez Graves, for Chris-		
tianizing the aborigines of this country, paid by his executors, Levi		
and Timothy Graves to the Rev. Dr. Lyman,	155 00	
Herkimer, N. Y. Fem. Cent Assoc. for Am. Indians at Brainerd, by Margaretta		
B. Fosgate, Treas	10 00	121 00
Keene, N. H. the monthly concert, by Mr. A. Kingsbury,	5 75	112 17
Meriden, Con. Fem. Cent Soc. by Mrs. Ripley, remitted by T. Dwight, Esq.	14 00	114 55
Middlebury, Ver. The monthly concert in M. College,	5 50	
Monson, Mass. the monthly concert, by the Rev. Alfred Ely,	8 39	23 59
New Bedford, Ms. two mite boxes, by the Rev. Sylvester Holmes,	4 00	
Newburyport, Ms. by Samuel Tenney, Esq. the following, viz.		
An unknown person for the Cherokee Mission, by Capt. Paul Couch,	3 00	
The Merrimac Miss. and Translation Soc. by Capt. Edmund Kimball, Tr.	85 00	1,787 00
Collection in the monthly concert in the Soc. of the late Dr. Spring, for		
the miss. to Jerusalem \$2 00, for general objects \$27 27,	29 27	
New Canaan, Con. The Mite Soc. by E. St. John Treas. for the Sch. fund	18 00	151 00
Mr. Stiles Hawley,	2 00	
New Haven, Con. from three little girls, obtained by abstaining from sugar;		
by "a mother,"	2 00	
New Milford, Con. The Fem. Mite Soc. for the School at Cornwall,	6 00	26 00
New Providence N. Caro. the Benef. Soc. by the Rev. James Wallace, remit-		
ted by T. Dwight, Esq. for For. Miss. \$25; for the For. Miss. School \$25,	50 00	160 00
New-Fork, An unknown person, for the ed. of h. chil. in our own country,	5 00	
A friend to the Heathen, by Mr. John Sayre,	3 00	
Painted Post, N. Y. Mrs. Mc Call, by Dr. N. Niles,	1 00	
A little orphan girl, by do.	1 00	
Paris, N. Y. (South settlement) Fem. Soc. for the ed. of hea. youth,	50 25	
Rocky Hill, Con. A lady, by the Rev. Dr. Chapin	1 00	
Another lady, by Do.	38	
Saybrook, Con. a few young ladies, for the For. Miss. Sch. by Rev. Dr. Chapin	4 45	
Scarborough, Me. the Fem. Cent Soc. by Ann Louisa Morris, Treas.	16 00	103 00
A clergyman, present at the ann. meeting,	1 00	
Thetford, Ver. A Legacy by the late Mrs. Rhoda Burton, paid at her request		
by Mr. Charles White,	100 00	
Trumbull, Con. Collection at a prayer meeting, by the Rev. Dr. Chapin,	12 57	
Children in a school, in do.	1 64	
Wethersfield, Con. Fem. For. Miss. Soc. by Ann Marsh, remitted by the		
Rev. Dr. Chapin,	60 48	538 84
Windsor, Con. the Young Ladies Soc. for ed. h. children in our own country,		
the avails of their labor one half day in each fortnight of the year, by Sarah		
M. Gillet, Treas.	30 00	78 00

The Residence of the following Persons is unknown.

Sept. 2. From "a friend of Missions, a widow's mite," for the Choctaw Miss.	2 00
10. From the pension of a Soldier of the Revolutionary army, for the	
school at Brainerd,	7 00
15. Dropped into the box, for the mission to the Sandwich Islands,	25
From a friend of Missions, by Messrs. Fisk and Pride,	30 00

The Amount of the preceding donations is \$1,859 99; but a part of the donations from Augusta, N. Y. viz. \$91 66 was received in the month of April last, and credited to the Board at that time. The list of these first donations from that place was left unpublished at the request of the donors. The sum actually received therefore, in the first half of September is \$1,748 33.

* * Several articles are received for the mission to the Sandwich Islands, which will be particularly acknowledged hereafter.

LETTER FROM THE REV. ALLEN GRAVES TO THE CORRESPONDING
SECRETARY OF THE A. B. C. F. M.

Mahim, January 11, 1819.

REVEREND AND DEAR SIR,

You will perceive by my journal, that the Lord has been very favorable to myself and Mrs. G. in preserving our lives and giving so much health to us, while so many poor heathens have perished around us. I would feel grateful, especially

that I have now been permitted about six months to engage in daily endeavors to promote the Gospel of the Redeemer, by addressing the people in their own language.

At first, I could convey but comparatively few truths, and those in a very faltering manner; but now the most necessary words and phrases have become considerably familiar, and I generally convey any idea that I wish, though not without frequent circumlocutions. I could communicate important truths some time before I could understand what was said in reply. I begin now to discover by experience, that a missionary should be made up of patience and meekness, as well as of zeal. I trust I have learned, therefore, something of my own defects and weakness. May you, Dear Sir, and others, ever pray that I may learn to be such as I ought.

The manner in which divine truth is received here is perhaps as favorable as might be expected. But alas, I have not seen one individual with a serious and settled determination to reflect and inquire after the truth. Many, it is true, during the few moments in which they are addressed, appear attentive, and sometimes even solemnized. I do not so often meet large numbers together as do the brethren at Bombay. Nor have I yet seemed to gain any thing by making appointments beforehand. If I commence conversation in very public places, sometimes considerable numbers will gather around. I hope, however, that the time will ere long arrive when congregations will be gathered in Mahim to hear divine truth. He alone, who rules the hearts of men, can determine when it shall be.

I have not attempted to acquire the Portuguese language, nor do I think it worth the time it would require. For, although the Catholics are very numerous here, they all speak the Mahratta or Hindoostanee languages; most of them having lost their own. There are but very few who usually speak in Portuguese, or who ever speak it correctly. The Hindoostanee and Guzerattee are far more important. There are many here who speak these languages, and cannot, in any good degree, understand any other. I distribute as many Portuguese Testaments as I find individuals able and willing to read them. This number is small. They are extremely sunk in every point of view. Yesterday, (on the Sabbath) while abroad to address the people, I saw perhaps a dozen Catholics pursuing their daily labors without scruple. They commonly allow that it is better not to work on that day. I repeat the fourth commandment to them, and assure them it is contained in the Bible. But they generally feel very secure, and are, in many respects, much further beyond the reach of reproof than the professed pagans.

In two of the Mahim Mahratta schools, I have succeeded, with the consent of the parents in substituting "reverence to the true God" instead of an idol, in the first writing lesson given to the boys. Some of the parents here are very suspicious respecting the instructions given, and one or two other schools have been set up in opposition; or rather that their children may be taught agreeably to their minds. But neither of them have any large number of boys; and I cannot avoid believing that our schools will prosper, and do very much towards undermining the strong system of superstition which exists here, and establishing the kingdom of the Redeemer. But for this all reliance must be placed on the divine aid.

May the blessing of God rest on the Committee and the Board.

I am yours and theirs in the Gospel of Jesus Christ.

A. GRAVES.

SPEECH OF THE HON. WILLIAM WILBERFORCE, ESQ. BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY.

I AM sure, my Lord, any disinclination on my part to make the motion which I have just now received, can be supposed to arise from no other motive than that of considering myself unable to do it justice, without more preparation. But, at the same time, that preparation which is wanting in my language, will be supplied by the feelings of every individual present; and I am perfectly convinced, there is not a single person in this meeting, who does not feel what thanks we owe to their Royal Highnesses, the Dukes of York, Kent, Cumberland, Sussex, Cambridge and Gloucester, for their kind and continued patronage of this Society.

We all know, my Lord, the great advantages that have resulted to us in other countries, from our having been honored with that high patronage, and general countenance of men of distinguished rank in our own, for which we have reason to be thankful to a bountiful Providence. But, while we are bound to acknowledge him, as your Lordship truly remarked, as the Author of all good, we yet are not unconscious of those means by which the Almighty effects his purposes; and it cannot be at all questioned, but that the willingness of persons of high rank, and great power, in other countries to combine with us in our operations, is, in a very great degree, promoted by our receiving the same distinctions in our own. And then, my Lord, another consequence results: and of a still higher and more gratifying nature; for I think no one can have listened to what we have heard, respecting the Emperor of Russia, and other Sovereigns, without being fully persuaded, that it is not a cold and formal patronage which they confer on our institution, but it is the real suffrage of a warm heart and a decided judgment, feeling, justly feeling the debt which they owe to their subjects of gratitude and attachment, and knowing that they shall have to answer to God hereafter for the use they have made of that power of which he has made them the depositaries: they are sensible that there is no way by which they can so well acquit themselves of these obligations, and confer on their subjects the most lasting benefits here and hereafter, as by co-operating with us, and promoting the great objects of our Society. My Lord, what has been said on other occasions is strictly true, that, when we come to form any adequate idea of the real benefits which result from our Institution, the very magnitude of them, the very immensity of the scale of the building, prevents our having any just and due feeling concerning it. It is too large for us to comprehend, and to grasp with the ordinary feelings of our nature. In order to form a more just conception of the benefits to arise from our labors, we shall do better to banish from our minds all the ideas of empires and nations, and take a single copy of the Scriptures, follow it into the little dwelling in which it is delivered, and see those who have not enjoyed the benefits of instruction with which a bounteous Providence has favored us, hanging upon the words of truth and mercy that are there recorded for the consolation of the sorrowful, and for easing the guilty heart of its pangs. Then we behold them with a deep feeling of compunction reading of a Savior who died for sinners, of a Holy Spirit promised them for the change of their natures, while a principle of gratitude begins to warm their hearts: soon you find them engaging in one common prayer, and a prayer I trust, in which we ourselves shall not be forgotten.

"But when we consider that this is but a single individual case, taken from among those two million three hundred thousand of which we have been speaking; when we recollect, that the benefit conferred, adapts itself to all circumstances, suits all individuals, from the monarch upon the throne to the peasant in the cottage, and becomes, to both alike, a spring of new life, and thought, and action; that it is productive of individual improvement, of individual comfort, of domestic peace and happiness, of social delight and enjoyment; and that it goes on, enlarging its sphere, till it enlightens kingdoms, and forms the cement of political society; I say, when, my Lord, you trace it in all its effects, from man to man, from society to society, from nation to nation, the world at length becomes too narrow for its operations, and you are carried on to that better and future state, where its blessings shall be seen in all their vast and endless dimensions.

"There is something to my mind, I must confess, peculiarly delightful in those instances that are continually occurring, in which we find our labors attended with the approbation of other countries, and even of some that had been hitherto the objects of our jealousy, and even hostility. I cannot doubt but every one here present, shared in the feelings which I experienced, upon hearing the address of the Gentleman,* who, with a singular felicity of circumstances, was called on this day of his birth, to attend our meeting: and who assured us, that he was resolved (a resolution which we shall all do well to make) to endeavor to carry into his life and practice the contents of that volume which he was dispensing to others.

"The habits of my life, and the nature of my occupations, have naturally led me to regard things in a political way; and I well remember, especially in the

*Professor Kieffer of Paris, Interpreting Secretary to the King of France.

earlier part of my life, that having much to do with a very great commercial country, there was no part of the world more the object of our jealousy than the Levant, in which we were always dreading the injurious effects of French influence in Turkey. Now is it not a singular circumstance, that, through the means of that French connexion with Turkey, we ourselves are made confederate with France itself in the benevolent work of presenting, for the first time, to that nation, a version of the New-Testament. I apprehend, my Lord, that the Levant Company, whatever benefits it may have conferred upon that part of the world, never made a present to the Turkish Empire, which was half so valuable, and likely to be productive of such important results.

"But of all the labors of this Society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although at present, it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigor proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this Society; and I am sure your Lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which Christianity had there to contend. Undoubtedly it was there that infidelity (to speak the language of Scripture,) the god of this world, seemed to have intrenched himself as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been, upon its good behavior, forced sometimes even to assume the credit of Christian principles; but in the East Indies we have had an opportunity of seeing this baleful principle in all its native hideousness: there infidelity thought itself secure; there the god of this world was not obliged to veil his real occupation, pursuits and tendencies. What was the consequence, and what were the effects? We beheld all around us smeared with blood, and polluted by lust and cruelty, scenes of such detestable barbarity as seemed to be intended for the very purpose of displaying his triumph over all the instincts of human nature, rendering parents the destroyers of their own children, and children of their parents; in short, in every way of horror that can be conceived, mocking and rioting in deadly triumph over all the tender feelings of the human heart, and all the convictions of the human understanding: it was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O! my Lord, let us learn hence, the blessings which we owe to Christianity. Even that barrier has been forced. Forced, did I say? No, even there, that almighty power, which is able alone to enlighten the understanding and to soften the heart, has not so much enabled us to get the better of *them*, as to make them conscious of their own darkness, credulity, and folly. They have begun to be convinced that all their pretensions to superior light and purity, all their claims to exclusive respect are ill founded:—they are therefore in that state which seems to render them peculiarly accessible to those Holy Scriptures, which we are endeavoring to put into their hands.

"My Lord, it seems of some importance to observe the various striking effects of this union in different parts of the world, and to remark the different sects and nations of men, acting in connexion, and harmonious combination, while, at the same time, each is unconscious of what the other is performing. For, is it possible to see all this and not recognize the operation of that Almighty Providence, which is thus carrying on its own blessed purposes by human means, and is thus leading us in paths we know not, to become the honored instruments of dispensing the greatest benefits to mankind. These are indeed most delightful and cheering views. And, when we see that the operations of the Society are in this way tending to put an end to those distinctions which have almost separated mankind, and to dispel those hostilities which might be thought the least likely to yield to any such influence, is it possible that there can be any persons so in love with the principles of discord and enmity, as not to wish to run to us with open arms, and desire that all our differences may at length be done away, and that we may all join in so good and great a work? Undoubtedly it is to be feared, that, while we continue in this world, there will be differences, and that between nation and nation: and therefore, that the hopes of universal peace, which some have indulged, have been rather the delightful dreams they themselves have encouraged, than the anticipations of a sober judgment, speculating on human affairs. But this at least we may hope, that even nations, if they should be called into hostilities against each other, may not be enemies at heart; that by the operations

of our Society, and by means of the connexion which it forms with the Societies of other nations, there may be feelings of friendship generated, which will smooth even the aspect of war, while all are joining together in the great and happy work of seeking to promote the universal benefit of mankind. There is no view whatever in which our Society appears to me more delightful than this, that it not merely gives that elixir of life, that universal medicine, which suiting itself to all conditions, to all circumstances, to all diseases, is the universal remedy and cordial of our common nature; but that it contains also the elements of peace, of love, hope, and joy, the means of bringing something of heaven to earth, before it executes its purposes of carrying us from earth to heaven.

"As for the particular motion I have to make, we well know, as I said at the outset, the benefits we have derived from that Royal patronage which we have received. But there is one idea which has presented itself to my mind, not unnaturally, upon reading the name of a royal and illustrious person, who is now present with us. I am naturally reminded of one subject: and I hope that the peculiar and almost selfish share, which I may perhaps be deemed to have in this subject, may render it not improper for me to make a brief allusion to it.

"I was going, my Lord, to state that there is one point on which I feel peculiar anxiety, that, in foreign countries, and more especially in that country to which our friend belongs who lately addressed us, we should be, in our views and feelings, justly appreciated.

"I cannot help wishing, that it should be distinctly known, how much they who are the promoters of this good work, they who are busying themselves in the circulation of the Scriptures; how much they are of opinion, that the principles of that blessed book should prompt them to use their utmost endeavors, not merely for delivering our unhappy brethren in Africa from the darkness and superstition of paganism, but also for delivering them from that, which, so long as it subsists, must prevent almost the possibility of any communication to them of divine truth:—I mean the continuance of the detestable Slave Trade. We have sometimes, I fear, been misunderstood, upon this subject: it has been imagined, that our hostility to it, in this country, was founded chiefly on political grounds, or, at the utmost, on grounds of tender feeling and humanity. Now, undoubtedly, it is our great duty, as Christians, to love each other as brethren, and to endeavor, wherever we can, to dry the tear, and ease the pangs, of our common nature: but, my Lord, I do protest to you, that my grand arraignment of this most detestable and guilty practice, the Slave Trade, is, because it is chargeable with holding in bondage, in darkness and in blood, one third of the whole habitable globe; because it erects a barrier along more than three thousand miles of the shores of that vast continent, which shuts out light and truth, humanity and kindness.

"Even when we have been enabled to avail ourselves of a temporary cessation of the traffic, to make a lodgment in that country, so as to give to the wretched Africans a conception of the religion we profess, immediately we are oppressed and overwhelmed by its revival, and are obliged to draw back, and desist from our operations. O, my Lord, it is not an ordinary contest in which we have been engaged: the question is, whether the god of this world is to have the mastery in Africa; whether that part of the world is to be given up to all that is detestable and cruel, to every species of fraud and barbarity; or whether we are to endeavor to rescue it from such a tyranny, and to be occupied for the common benefit of those poor creatures, in endeavoring to heal their wounds, and to assuage their sorrows. Let us remember, that, to abolish the Slave Trade, is the first necessary and indispensable step, to any attempt at moral improvement. No one knows this better than my illustrious friend who sits near me, for no one has acquired that knowledge by more constant attention to the subject, and no one also feels it more deeply than he does: I trust, therefore, I shall be pardoned for appealing to him, and appealing to this assembly. I am, on this ground, contending, my Lord, for the precepts and doctrines of the Holy Scriptures. I am contending, in the best manner that I am able, for the introduction of them into that part of the world, when I contend for the doing away of that which obstructs their introduction. And I was glad to have the opportunity of pointing out to our friend from Paris, (for I am sure he will report it where it may have its influence) our conviction; that all our efforts in Africa must be useless, unless this reproach to our religion, and this obstruction to our benevolence, be utterly removed."

**FIFTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE
NEW ENGLAND TRACT SOCIETY, MAY 26, 1819.**

BRETHREN,

It is with much satisfaction, that the executive Committee have this opportunity to submit to the Members and Patrons of the New-England Tract Society, their Fifth Annual Report. In commencing this service, they would render thanks to the Author of all good, that their efforts have been so far crowned with his blessing. To his gracious providence, their success should be ascribed. By his favor, the operations of the Society were at first commenced with pleasing prospects of extensive usefulness: and these prospects still animate the Committee.

During the past year, the Committee have published 258,000 Tracts. They have added ten new Tracts; so that their whole series now embraces *one hundred and two Numbers*.

In the four preceding years, there were published 1,613,000 Tracts. The whole amount published in five years 1,871,000.

The Committee feel happy in stating that the establishment is rising. Its concerns are prosperous. The number of Depositories in different parts of the United States is increasing. New orders for Tracts are received from distant parts of our country. Tract Societies have been formed, and are forming in various places; and many individuals manifest a commendable zeal to purchase and distribute Tracts. By these means, the interest of the Society is promoted; though not to the extent which is desirable. A larger capital is needed to enable the committee to prosecute the business to the best advantage. It must be evident to every Member and Friend of the Society that a large quantity of Tracts must constantly be kept on hand, in order to meet the wishes and expectations of those who would purchase. The series must also be increased by publishing new Tracts, or the interest and operations of the Society cannot continue in the progressive state, which must be desired by every friend to the cause. The funds of the Society must therefore be enlarged. And the Committee entertain no doubt but that this may be easily done. Thousands are ready to afford, in various ways, their aid; as opportunity shall present. And by the requisite support, this establishment may soon perform no inconsiderable part in disseminating Divine knowledge, and promoting good morals. Impressed with these considerations, the Committee would suggest the following measures for aiding this Society.

One is a more general and extensive formation of Tract Societies. Cannot this be accomplished with much ease? May not a Tract Society be formed in almost every town, or parish, or village? Would not such a Society be advantageously connected with every Sabbath School? These Societies, with little exertion, might annually collect twice as much money, as they would wish to expend in Tracts for their own use, or to distribute in their immediate vicinity. Having procured a sufficiency for these purposes, they might transmit their surplus monies to the Treasurer of this Society. This would enable the Committee to enlarge the sphere of their operations, and to answer some pressing calls for Tracts, which they have hitherto been obliged to deny. It would also exceedingly facilitate the circulation of Tracts, wherever such Societies are formed.

Another measure, is an increase of the funds of the Society, by donations and legacies. These, of different sums, might be easily made by a great proportion of our fellow citizens. Who cannot contribute something to this Society, without diminishing his contributions to other charitable objects? If necessary, might not a little more economy be practised for this purpose? And would not such charity be profitably bestowed? Without disparaging other charities, may it not be said that peculiar advantages attend the circulation of religious Tracts? Much is here done by small sums. And consequently it is in the power of many to promote this design more effectually than they could some other design. And here the affluent may at once put a mighty engine in motion. With a few thousand dollars, the influence of the New-England Tract Society might soon be extended, with great effect, from Maine to Florida, and from the shores of the Atlantic to unknown limits in the West.

A third measure is the general circulation of Tracts. This must chiefly devolve on the Christian community. To publish Tracts, and superintend the general agency of the business, will sufficiently occupy the time and attention of the

executive Committee. Nor can they so well distribute Tracts, in the various places where they are needed, as persons living in those places. They have neither the knowledge nor the means of doing it so advantageously. But in every district of our country, there are those who can do it. By a little inquiry, they can ascertain what Tracts are most needed, and where they will be most likely to do good; and then distribute accordingly. How many of these "winged messengers," may thus be put in motion in different directions? Who is unable to give them circulation? Even ten cents will purchase 100 pages, or ten Tracts of different sizes. With a dollar, 1,000 pages, or 100 small Tracts may be purchased. A hundred Tracts might be read, or heard read, by more than a thousand persons, and be blessed as a means of their salvation. Let a person devote \$100 to this object; and the interest of this sum would annually circulate 600 Tracts among thousands who are perishing for lack of knowledge. This is surely no trifling method of doing good. Who can think it beneath his attention?

In the circulation of Tracts, persons of different occupations may conveniently and successfully engage.

This may be done by ministers of the Gospel. What minister will not find it a pleasant thing to circulate Tracts among his people. It may give more interest to his pastoral visits, to distribute these as he goes from house to house. Impressions made by his conversation may be increased by the perusal of a Tract after he retires. In this way, he may much gain the affection, and promote the improvement of children and young persons. Tracts, in some cases, he may give as presents; and, in others, as small premiums. Some of various kinds, may be loaned and returned; and thus supply the want of other books, among those who are unable to purchase them. How many might thus derive great and lasting benefit from a few dollars worth of Tracts? And how much would a minister feel himself assisted and encouraged in his labors?

In numerous places, destitute of ministers, there are active Christians, and persons of benevolence, who can engage in this business. Every person of this description, by procuring and distributing Tracts, may enjoy the privilege of doing great good to his fellow men. He may be the instrument of reforming the vicious, enlightening the ignorant, and directing the lost and perishing to the Lamb of God for salvation. How much may an active female accomplish in the circle of her acquaintance, and especially among the rising generation, by these means of instruction and improvement? What mode of doing good is more congenial to the female mind; more delightful to the daughters of Zion? By their affectionate kindness, by their familiar and pleasant remarks, they may have more influence than the other sex, in engaging the attention, and impressing the minds of young persons, as they put religious tracts into their hands.

In schools, there is good opportunity to distribute Tracts. Every teacher might well bestow them as rewards for punctual attendance, diligence in study, and good behavior. While this excited a spirit of improvement in youth, it would also convey many Tracts into families, where they would be read with peculiar interest, and be likely to produce very pleasing effects. This mode of distributing Tracts claims the attention of Tract Societies, and benevolent individuals. These could easily furnish teachers with a sufficiency for distribution in schools. In prosecuting journeys, the pious and benevolent might scatter much of this precious seed; which, by the Divine blessing, would yield an immortal harvest. A Tract given by a stranger, and accompanied with a serious, friendly remark, might excite much attention in the receiver, and be blessed to his everlasting good. Who knows what immense benefit this kind of charity may produce? It is not confined to the individual who receives a Tract from a friendly stranger; but he wishes others to read what has been so useful to him; and he is anxious to fix their attention on the things of their future peace. And thus, by the blessing of God, the influence of a single Tract is felt through a circle of immortal beings, and extends to generations unborn.

In such benevolent designs, the Committee would not only animate the members of this Society to renewed exertions; but also earnestly solicit the generous and efficient cooperation of the liberal and affluent in different parts of our country.

BRETHREN AND FRIENDS.

The number engaged in this good work is an animating consideration. Among the Tract Societies of the present period, the religious Tract Society in London

holds the foremost rank. This was established in 1799. In 1813 this Society had distributed seventeen millions of Tracts. In each year since, the average number circulated is said to be about three millions. In the year ending May 1817, it was three millions and a half. The whole number of Tracts distributed by this Society is thought to exceed thirty two millions. These Tracts have been printed in fourteen different languages, besides the English, viz. Welsh, Irish, Manks, Gaelick, French, Dutch, Spanish, Portuguese, German, Danish, Finnish, Russian, Calmuck, and Chinese. This Society has 124 Auxiliaries within the limits of England. By its influence and aid, it has been instrumental of forming, in various parts of Europe, many Societies on principles similar to its own; i. e. making them fountains, from which small streams might receive a constant supply. Such are the Societies in Stockholm, Hanover, Berlin, Sleswick, Holstein, Elberfeld, Stuttgart, Nuremberg, Frankfort, Nauwoid, Koningsfield, Basle, Zurich, Berne, St. Gall, Schaffhausen, Lausanne, and Piedmont among the Waldenses; also at different places in Italy, Russia, and Finland. Some of the smallest of these Societies have published from fifty to one hundred thousand Tracts. Others have done much more. The Society at Stockholm, which was established in 1809, during the four first years of its formation, printed Tracts in the Swedish, Finnish, and Lapanese languages; and circulated in the same period, upwards of 400,000. It has since circulated several times that number.

The Church of England Tract Society, established at Bristol, in 1811, promises much for the cause. It has Auxiliaries in different parts of England and Ireland, and in several of the British Provinces.

The Liverpool religious Tract Society has distributed, in two years and a half, upwards of 622,000 Tracts.

In the United States, there is a sister Society, whose exertions in the common cause are highly commendable. This is the New York Tract Society. It was formed in 1810. During the year 1815, it distributed 35,600 Tracts, including the number sold to other Societies. According to the sixth annual Report, the whole number of Tracts then published was 493,586. During every succeeding year, the number of Tracts published, has increased; and the prospect is, that in a few years, some hundred thousands will be annually published by this Society. Some of their Tracts are in the Spanish and French languages. Their English series contains 62 numbers; the Spanish four; and the French one. These have, been distributed among the French and Spanish in our own country; in the West Indies; and some in South America.

The Committee believe that many thousands of Tracts have been published, in the United States, by smaller Societies and benevolent individuals; but they are not able to specify the particulars, for want of information.

How many are engaged in this noble enterprize? And how cheering is the prospect of success? Shall not your breast glow with love and zeal; and your hand abound in liberality?

The good effected is another animating consideration. The beneficial effects of circulating Tracts can be known but very imperfectly in this world. The light of eternity must show how many have been converted from the error of their ways; or have been quickened in their Christian course; or edified in the faith of the Gospel, by these silent monitors. They have vast influence, where saving effects are not produced, in ameliorating the condition of families and nations. Mrs. Hannah More, it is supposed, has done more for the preservation of England, by her cheap repository Tracts, than the celebrated Nelson had done as a Naval Commander, by all his splendid achievements. "No works tended more to counteract the delusive and irreligious spirit of the French revolution," than these above mentioned from her pen. And wherever her Tracts and others of a similar kind are circulated, they must tend to check the progress of error, to suppress vice and irreligion, and to counteract efforts to destroy civil and religious order. Their influence on the rising generation is incalculable. They take the attention and guide the youthful mind to a profitable course of reading and reflection. They both amuse and instruct. Divine truth, when conveyed by interesting narrative or striking incidents, takes faster hold of the mind, is more easily retained, and has greater effect.

We have many accounts of hopeful conversions, which are to be traced to these small vehicles of truth as the means. A relation of them would much en-

rich the present report. But your Committee will content themselves with relating only one instance, which has lately occurred in New England, and which, it is believed, has not been published.

As a respectable Physician, who had long been an avowed infidel, was reading the Tract entitled *The praying Negro*, he was led to reflect that he possessed a very different temper from this pious person. When *he* was injured he was disposed to seek revenge; but this *pious person*, when injured, found relief in prayer to God. This produced a conviction of his sinfulness, guilt, and danger. He saw no hope of salvation by his own works; but felt himself a lost sinner. What then could he do, but look to that Savior, whom he had so long rejected, as not worthy his regard. By faith in him, he obtained peace and comfort. He then collected his deistical books at home, and those which he had lent to his neighbors, and committed them to the flames. He found the Bible infinitely better. Recollecting one night that one of these books was lent to his Minister, he knew not how to sleep till it was burned; but as the night was dark and stormy, he concluded to wait till morning. Then neither the severity of the storm, nor the infirmities of his age prevented the execution of his purpose. When he asked for the book, the Minister was fearful that he might still doubt the truth and inspiration of the Scriptures, and so wish to read this book again. This had been his favorite author. But no sooner was it returned, than with much emphasis, he said, "In the presence of the Lord Jesus Christ and these witnesses, I now solemnly renounce all the errors contained in this book." He then cast it into the fire.—He since warns with much affection and faithfulness, those whom he had before led astray, and intreats them to renounce their errors and embrace the Savior. His exertions are not in vain. Christians are animated, and sinners alarmed.

Does a single Tract produce such effects? and who is willing to be inactive? Who can withhold his aid?

Much remains to be done. This is another motive to liberal exertion. The work is still in its commencement; but little of its blessed fruits is yet seen. Still it is seed time; and the full harvest is yet to come. But the field is large; and with due cultivation, it promises a very rich harvest. *He that soweth bountifully, shall reap also bountifully.*

Lift up your eyes and behold the prospect before you. See the thousands and millions that need to be enlightened and turned to the Lord. Let their condition awaken your compassion, and rouse you to action. Never relax, but rather increase your exertions, until the whole land is filled with Divine knowledge, and righteousness, and peace.

JEDIDIAH MORSE,

Chairman of the Exec. Com. of the New Eng. Tract Society.

ANNUAL MEETING OF THE A. B. C. F. M.

ACCORDING to appointment, the American Board of Commissioners for Foreign Missions held their *tenth annual meeting* in Boston on Wednesday, September 15. The annual sermon was delivered at the Old South Church on the 16th, by the Rev. Dr. Lyman. Many subjects of a highly interesting nature occupied the attention of the Board, of which a more particular account will be given hereafter.

OBITUARY.

Died, on his return from a journey for the restoration of his health, at the house of the Rev. Dr. Chaplin in Groton, on the morning of Saturday, Sept. 11, after an illness of a few days, the Rev. JOSHUA HUNTINGTON, pastor of the Old South Church, Boston, in the 34th year of his age, and 12th of his ministry. The body was removed the same day from Groton to his late dwelling house, whence it was entombed on Monday with every mark of deep and unaffected sorrow. The Rev. Mr. Dwight preached the Funeral Sermon. A further notice of this excellent man may be expected hereafter.

At Amherst, N. H. Sept. 27th, while on a visit to his friends, the Rev. LEVI HARTSHORN, pastor of the first Church in Gloucester, in the 30th year of his age, and the fourth of his ministry.